

## KATHOPANISHAD FIRST PART

(*Anecdote of Nachiketa and Death*)

A rishi by the name of Vaaja-shravas desired salvation. He gifted away all his wealth and grain. He had a son named Nachiketa—(1)

He was just a child but when he saw the kind of cows that were being gifted away he pondered about true facts—(2)

There was a time when these cows drank water to their hearts content, but now they are unable to even drink

ॐ । उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।

तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

om ushan ha-vai vaaja-shravasah sarva-vedasam dadou. tasya-ha nachiketa naama putra aasa—(1)

om—protector of all, meditating on the first venerable teacher brahm; **ushan**—desiring (for salvation); **ha vai**—with determination; **vaaja-shravasah**—vaaja-shravasa; **sarva-vedasam**—all wealth—grain; **dadou**—gifted away; **tasya**—his; **ha**—assurably; **nachiketaah**—nachiketa; **naam**—named; **putrah**—son; **aas**—was—(1)

तंहकुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश सोऽमन्यत ॥ २ ॥

tam-ha-kumaaram santam dakshinaasu neeyamaanaasu shraddhaa-aavivesha so-amanyata—(2)

tah ha—to him; **kumaaram**—a child; **santam**—being; **dakshinaasu**—being gifted away; **neeyamaanaasu**—being taken away (looking at the cows); **shraddhaa**—virtuous thought, reverence; **aavivesh**—entered, came up; **sah**—he; **amanyat**—thought—(2)

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।

अनन्दा नाम ते लोकास्तान्स गच्छति ता ददद् ॥ ३ ॥

water, once they used to graze stomachful, now they are unable to even graze; their milk has dried; their senses have slackened—he who gifts away such cows reaches a world devoid of bliss—(3)

Observing his father gifting away everything, he spoke to his father, Father! who will you offer me? Father remained silent. He asked again and a third time. Father replied—I will give you to mrityu—death—(4)

**peeto-dakaa jag-dha-trinaa dugdha-dohaa nirindriyaah. anandaa naam-tey lokaah-taansa gachchhati taa dadad—(3)**

**peetodakaah**—whose drinking of water has come to halt (who are unable to drink water); **jagdh-trishnaah**—whose grazing of grass has come to stop; **dugdhdohaah**—whose milk has exhausted (will not give milk now on); **nirindriyaah**—with slackened organs of senses (with such aged cows); **anandaah**—devoid of bliss; **naam**—named; **tey**—those; **lokaah**—are the worlds; **than**—to those (worlds); **sah**—he; **gachchhati**—proceeds, gets; **taah**—those (to such cows); **dadad**—who gifts away—(3)

स होवाच पितरं तत कस्मै मां दास्यसीति ।

द्वितीयं तृतीयं तः होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

**sa-hovaacha pitaram tata kasmai maam daasyasi-iti. dwiteeyam triteeyam tam-ho-vaacha mrityave twaa dadaamiti—(4)**

**sah ha**—he; **uvaach**—said; **pitaram**—to (his) father; **tat**—O respected father; **kasmai**—to whom; **maam**—to me; **daasyasi**—will gift away; **iti**—like this; **dwiteeyaam**—again; **triteeyam**—a third time; **tam**—to him (father); **ha**—with certainty; **uvaach**—said; **mrityave**—to death; to yama; **twaa**—to you; **dadaami**—am giving (will give); **iti**—this (the father answered)—(4)

Nachiketa thought—‘I am the best amongst most of my associates, a moderate amongst most of them, well—I am not a-good-for-nothing. What has ‘yam’—(mrityu)—got to do with me today?—(5)

He resolves himself the fear arising out of death—Look at those who existed before you, look at those who will exist after you. This mortal—perishable man—grows like corn, ripens, perishes and grows again—(6)

Like fire, Nachiketa was radiant, and was a brahmin.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।

किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

**bahoonaam-emi prathamo bahoonaam-emi madhyamah. kim-swid-yamasya kartavyam yan-mayaadya-karishyati—(5)**

**bahoonaam**—amongst many (associates); **emi**—I stand; **prathamah**—the best; the first; **bahunaam**—amongst many; **emi**—am; **madhyamah**—of a moderate standard; **kiswid**—is; **yamasya**—of yama (death); **kartavyam**—worth doing job; **yad**—to which (job); **mayaa**—to me, through me; **adya**—today; **karishyati**—will execute—(5)

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

**anupashya yathaa poorvey pratipashya tathaa-aparey. sasyam-iva-martyah pachyate sasyam-iva-jaayate punah—(6)**

**anupashya**—think about it; **yathaa**—just as; **poorve**—at first (grows, born); **pratipashya**—look; **tathaa**—in a similar way; **apare**—others grown/born later); **sasyam iva**—like corn; **martyah**—mortal man; **pachyate**—ripens (perishes); **sasyam iva**—just like corn; **aa jaayate**—grows, is born; **punah**—yet, again—(6)

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।

तस्यैताःशान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥



*Nachiketa asks his father. Who will you offer me?*

He enters as a guest in the abodes of yama-acharya. There Vaivaswat-sons etc. of yama-acharya offer water etc. to him, make enquiries and pacify him—(7)

**vaishvaanarah pravishati-atithi-braahmano grihaan. tasyai-taam shaantim kurvanti hara-vaivaswa-todakam—(7)**

**vaishvaanarah**—agni (radiant like); **pravishati**—enters; **atithi**—guest; **brahmanah**—brahman; **grihaan**—to homes; **tasya**—his; **etaam**—this; **shantim**—to peace; **kurvanti**—carry out; **har**—bring; **vaivaswat**—O yama, son of the sun; **udkam**—water—(7)

Where a brahmin stays without food in the abode of a dim-wit, he deprives him of everything. Those matters which are certain, man 'hopes' to achieve them, those which are 'uncertain' they are 'looked forward-awaited'. Hope-wait, both result perish of such a person. The company of virtuous men and the fruit of their pleasant talk also perishes. 'Isht' that is the yajnyas etc. he has performed, and 'aapoor't that is the wells, water-tanks, rest houses etc. that he has built, the benefit of all this is also taken away. Offspring and cattle—whatever belongs to him, all is lost—(8)

When yama-acharya came, he said—O brahman worthy of greetings, O guest, you have stayed in my home for three

आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूर्ये पुत्रपशूश्च सर्वान् । एतद् वृङ्क्ते  
पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

**aashaa-prateekshe sangatam sunritaam cheshtaa-poorte putra-pashoonsh-cha sarvaan. etad vringkte puru-shasyaalpa-medhaso yasyaa-nashnan-vasati braahmano grihey—(8)**

**aasha-prateekshe**—to hope (definite attainable desires) and expectation, wait (indefinite cherished desires); **sangatam**—to conciliation; **soonritaam**—to charming agreeable speech; **cha**—and; **isht+aapoor'tey**—to cherished (performed yajna) and to provision of needs (towards building of wells, guest homes etc.—religious works), **putra-pashoon**—to son (offspring) and cattle (cows etc.); **cha**—and; **sarvaan**—to all; **etad**—this; **vringkte**—loses, deprives; **purushyasya**—of man; **alpa-medhasah**—of limited wisdom; **yasya**—where; **anashnan**—without accepting food; **vasati**—stays; **braahmanah**—brahman; **grihey**—at home—(8)

तिस्रो रात्रीर्यद्वात्सीर्गृहे मेऽनश्नन्ब्रह्मत्रतिथिर्नमस्यः ।

नमस्तेऽस्तु ब्रह्मन्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

**tisro raatree-yad-avaatsee-grihe mey-anashnan-brahman-atithi-namasyah. namaste-astu brahman-swasti mey-astu tasmaat-prati treen-varaan-vrineeshva—(9)**

nights without food, I greet you. You were attended but waiting for me you did not eat. Even so that I may not be a participant in sin, you may therefore ask three boons in exchange for not eating food—(9)

(‘Nachiketa’ means—who does not perceive—inquisitive. Yama means death. This dialogue/discussion is taking place



*Yama-acharya says, O Nachiketa, ask for three boons*

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**tisra**—three; **ratreeh**—nights; **yad**—that; **avaatsee**—you remained; **grihey**—at home; **mey**—in my; **anashnan**—without

in a figurative form where the acharya is 'death' and the inquisitive one is Nachiketa. 'Mrityu' is not a name of any teacher of ancient times. 'Mrityu' is a character in this dialogue. In vedic literature the acharya is usually given the name of 'mrityu'—in the 'brahmacharya-sukta' of Rig-veda it is said—'acharyo mrityuh'. Entity of self has to be eliminated before the acharya, therefore acharya is 'mrityu'—death. Not only the acharya is 'mrityu', but just as death is linked with birth, in the same manner the acharya gives a second birth to his disciple by eliminating the feeling of his ownness-affinity. Therefore, in vedic literature it is written that the acharya conceives the pupil for three days and three nights thereby giving him a new birth—'tisro raatreeh garbhey bibharti'. Nachiketa also was at the place of 'mrityu' without eating and drinking for three days—nights, in the same way as a 'brahmchari' is conceived by the acharya—doing away his earlier form, preparing for new birth).

*First boon for Nachiketa—father may be at peace'*

Nachiketa asked for the first boon—'O mrityo! my father may be endowed with peaceful-resolution, be cheerful, be taking food; **brahman**—O brahman; **atithi**—guest; **namasya**—worthy of greeting; **namah**—greetings; **tey**—to you; **astu**—be it; **brahman**—O brahman; **swasti**—good fortune; **mey**—my; **astu**—be it; **tasmaat**—with that reason; **prati**—in exchange; **treen**—three; **varaan**—boons; **vrineeshva**—select, ask—(9)

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।

त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

**shaanta-sankalpah** **sumanaa** **yathaa** **syaat-**  
**veetamanyu-goutamo** **maa-abhi mrityo.** **twat-prasrishtam**  
**maa-abhi-vadet-prateeta** **etat-trayaanaam** **prathamam**  
**varam vrine**—(10)

**shaant-sankalpah**—peaceful thinker (without worry);  
**sumanaah**—cheerful; **yathaa**—like, similar to **syaat**—be;  
**veetmanyuh**—without anger; **gautamah**—of gotam gotra, my

without anger and when I return to him, he should speak to me cheerfully. Out of the three boons, this is the first one I ask for'—(10)

Granting the boon, Yama-acharya said—'your father—Uddalak and Arun's son Gautam—will be happy seeing you as before out of the clutches of death. He will sleep well and not be angry seeing you free from the clutches of death—(11)

**Second boon for Nachiketa—what is 'Swarg-saadhak agni'?**

Now Nachiketa asks for the second boon—'there is no fear of any kind in heaven. Neither you are there nor old

father; **maa**—to me; **abhi**—towards (maa+abhi=towards me); **mrityo**—O mrityu; **twat-prasrishtam**—released by you, returning with your approval; **maa**—to me; **abhi-vadet**—may speak, may talk; **prateetah**—with trust, being without doubt; **etat**—this; **trayaanaam**—out of the three; **prathamam**—the first; **varam**—boon; **vrine**—I select, I ask—(10)

यथा पुरस्ताद् भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।

सुखः रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

**yathaa purastaa**d bhavitaa prateeta oudaalaki-aarunir-mat-prasrishtah. sukham-raatreeh shayitaa veeta-manyustwaam tad-drishivaan-mrityu-mukhaatpra-muktam—(11)

**yathaa**—just as; **purastaa**t—before; (yathaa purastaa—like before only); **bhavitaa**—will be; **prateetah**—trust-worthy; **auddalakih**—son of Uddalak; **aarunih**—son of arun; **mat-prasrishtah**—being sent with my assent; **sukham**—happily, assured; **ratreeh**—in the nights; **shayitaa**—will sleep; **veetmanyuh**—without anger; **twaa**m—to you; **dadrishivaan**—who perceives; **mrityu-mukhaat**—from the mouth of death; **pramuktam**—released—(11)

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।

उभे तीर्त्वाशिनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥



age—man fears only these two. There is also no fear of death or of old age. In heaven, hunger and thirst cross over these two events, rise above conflicts, grief is left behind, there is bliss and bliss alone—(12)

O Yamaacharya! you know that 'agni' which helps to reach heaven. O mrityo! I ask you with reverence, please counsel me about that. Those who go to heaven achieve salvation, therefore, counsel me about the heaven devoted agni—'swarg saadhak agni'. I ask this second boon from you—(13)

**swarge loka na bhayam kinchana-asti na-tattra-twam na jarayaa bibhetti. ubhey teertwaa-ashanaaya-pipaase shokaatigo modate swarga-loke—(12)**

**swarge**—paradise; **lokey**—in that universe; **na**—never; **bhayam**—fear; **kinchan**—also whatever, also the least; **asti**—is; **na**—never; **tattra**—there, in that; **twam**—you (death); **na**—not present **jarayaa**—from old age; **bibhetti**—fears; **ubhey**—both; **teertwaa**—after crossing over; **ashnaayaa-pipaasey**—to hunger and thirst; **shokaatigah** (shok+aatigah)—free from sorrow; **modatey**—enjoys; **swarg-lokey**—in heaven—(12)

स त्वमग्निः स्वर्गमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम्।

स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

**sa twam-agnim swargyam-adhyeshi mrityo prabroohi twam shrad-dadhaanaaya mahyam. swarglokaa amritatwam bhajanta etad dwiteeyena vrine varena—(13)**

**sah**—that; **twam**—you; **agnim**—to agni; **swargyam**—that which delivers to heaven; **adhyeshi**—you know; **mrityo**—O mrityu; **prabroohi**—counsel; deliver a sermon, bestow knowledge; **twam**—you; **shradadhaanyaay**—full of reverence; **mahyam**—to me; **swarg-lokaah**—those living (reached) in heaven; **amritatwam**—to eternal status of salvation; **bhajante**—enjoy, attain; **etad**—this; **dwiteeyen**—the second; **vriney**—I ask; **varen**—from boon—(13)

Yamaacharya said—‘O Nachiketa! I know and understand that ‘Swarg-saadhak agni’. I will speak, you understand. By means of it; infinite cosmological regions are attained, it is the basis for those regions. But yes, understand that the agni is intrusted in a cave—knowing and understanding that is like understanding a mystery—(14)

Yamaacharya counselled Nachiketa about that ‘aadi-agni’—pre-eminent agni devoted to bliss. He explained him all—which kind of bricks are required for that agni, how many

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।

अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

**pra** tey braveemi tad-u-mey nibodha swargyam-  
agnim nachiketah prajaanan. anant-lokaapti-matho  
pratishthaam viddhi twametam nihitam guhaayaam—(14)

tey—to you; **pra** braveemi—I counsel; **tad u**—to that (counsel); **mey**—of mine **nibodha**—understand properly; **swargyam**—that which bestows heaven; **agnim**—to agni; **Nachiketah**—O Nachiketa; **prajaanan**—knowingly, who understands; **anant lok+aaptim**—which helps attain infinite worlds; **atho** (atha+u)—and; **pratishthaam**—basics (of the worlds); **viddhi**—perceive; **twam**—you; **etam**—to this; **nihitam**—is placed; **guhaayaam**—in a hiddeen place, in a cave, in the region of heart—(14)

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।

स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

**lokaat-idam-agnim tam-uvaacha tasmai-yaa ishtakaah**  
**yaava-teervaa yathaa vaa. sa chaapi tat-pratyavadat-**  
**yathoktam-athaasya mrityuh punarevaah tushtah**—(15)

**lokaadim**—foremost amongst the regions, devoted to heaven pre-eminent—**aadi-agni**; **agnim**—to agni; **tam**—to him; **uvaach**—counselled; **tasmai**—to him (Nachiketa); **yaah**—which kind; **ishtakaah**—bricks; **yaavateeh**—how many; **vaa**—or; **yathaa**—what kind; **vaa**—or; **sah**—he (Nachiketa); **cha**—

and of what variety. Nachiketa correctly repeated whatever he heard from the acharya. Observing Nachiketa's sharp intellect the acharya was very satisfied and said—(15)

Enlightened Yama was very pleased and spoke to Nachiketa—'I will give you another boon today. This 'agni' will be famous with your name. Take this multi-coloured string'. Having said this the acharya named Swarg-saadhak-agni as 'Naachiket-agni' and gave him a string—(16)

Whoever will be 'tri-naachiket', that is, will worship the three stages of life—brahmacharya—a celibate dedicated to his

and; **api**—also; **tat**—like that; **yathoktam** (yathaa+uktam) as was spoken (according to counsel); **pratyva-vadat**—he explained; **atha**—after this; **asya**—of (to) this; **mrityuh**—yama-acharya; **punah eva**—again; **aah**—spoke; **tushtah**—pleased—(15)

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।

तवैव नाम्ना भवितायमग्निः सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

**tam-abraveet-priyamaano mahaatma varam tavehaadya dadaami bhooyah. tavaiva naamnaa bhavitaa-yamagnih sringkaam chemaam-aneka-roopaam grihaana**—(16)

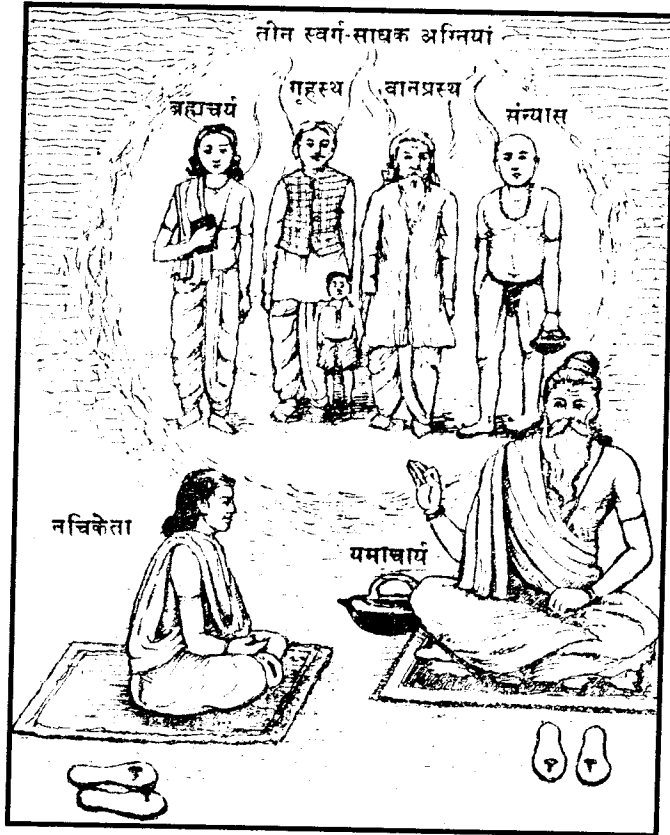
**tam**—to him (Nachiketa); **abraveet**—said, **preeyamaanah**—pleased; **mahatma**—noble yama; **varam**—to boon; **ta va**—your, to you; **eha**—here; **adya**—today; **dadaami**—I bestow; **bhuyah**—thereafter, much more; **tava eva**—only you; **naamaa**—with name; **bhavitaa**—will be; **ayam**—this; **agnih**—agni; **shringkaam**—string, to chain; **cha**—and; **imaam**—this; **anekroopaam**—of various shapes, features (colour, kind); **grihaan**—take, accept—(16)

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।

ब्रह्मज ( य ) ज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥ १७ ॥

**trinaachiketah-tribhi-retya-sandhim trikarma-krittarati janma-mrityu. brahmaja-yajyam deva-meedyam viditwaa nichaay-yemaam shaantim-atiyantam-eti**—(17)

educational effort, grihastha—a householder, vaanprastha—a stage of abandoning worldly things, he—crossing all these three transitions, fulfilling all the three karmas, will be saved from birth and death. What are these three, transitions—



*Brahmcharya-grihastha, grihastha-vaanprastha, vaanprastha-sanyas—three heaven-accomplished agnis are being created from these three transitions.*

**trinaachiketah**—one who holds the three Naachiketa agnis; **tribhih**—from the three agnis; **etya**—reaching, attaining; **sandhim**—to the place of transition (meeting); **trikarmakrit**—performer of three karmas; **tarati**—crosses; **janma-mrityu**—to birth and death; **brahm-jajyam** or **brahm-**

sandhis and deeds-karma? When a brahmachari enters a (householders abode)--grihasta--then he passes between these two transitions; when a 'grihasta' enters vaanprastha--then he passes the transition of grihasta and vaanprastha; when he enters sanyas from vaanprastha then he passes the transition of vaanprastha and sanyas. Passing through these three transitions, getting through them itself are the three karmas. He who does not pass through these three transitions (sandhi), gets stuck at one stage (ashram) or another. Thus, passing through each transition--sandhi--creates each time 'Swarg-saadhak-agni'. Fire originates from transition--of the unity of two objectives. After each transition, one 'naachiket-agni' appears which draws man towards bliss, that is, towards immortality. Thus, passing through three sandhis--is achievement of tri-naachiket-agni. The life-sequence established after passing through these three agnis is called 'brahm-yajna'--brahm offering. Whoever is endowed with divine virtues, recognises the worth of eulogising 'brahm-yajna', is decisive about it, he finds endless peace--(17)

(Which agni is a devotee of heaven--perfect bliss? Is it the one with which yajna is conducted, or any other? Yama-acharya says, heaven is not attained through yajna--offering etc. 'Swarg-Saadhak agni' is that which leads towards 'brahm-yajna'. 'Brahm' means, to be great, to develop, grow and extend oneself. That man conducts 'brahm-yajna' who develops himself, is eminent, does not permit his life to be restricted. The yajna has agni, so in this 'brahm-yajna'--which is that agni by which a man becomes great? That fire emerges by passing through three transitions, which yama-acharya has

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**yajyam** (brahm+ja+jyam)--who is conversant with the knowledge (veda) originating from brahm or to brahm-yajna; **devam**--to the divine; **eedyam**--worthy of praise; **viditwaa**--knowing; **nichaayya**--with complete determination; **imaam**--this; **shaantim**--to peace; **atyantam**--abundant, infinite; **eti**--attains--(17)

called 'tri-naachiket-agni'. Agni is created with the combination of two, there is no agni without transition. Where there is harmony of brahmacharya and grihastha; where there is transition, whoever crosses through that he has accomplished one agni of brahm-yajna. The real harshness of life is to pass through a transition.

A householder keeps pondering to become a vaanprasthi, a vaanprasthi thinking to embrace sanyas. Whoever has the zest and enthusiasm of Nachiketa, he alone crosses the transition, or else he is neither here or there of the transition. In this manner, whoever passes by the three transitions, he effectively completes the stages of 'fires', he entirely fulfills the 'tri-naachiket-agni' that effectively completes 'brahm-yajna'. Passing through the four stages (ashrams) is real brahm-yajna, that alone uplifts and makes one great because he has withstood the fervour of the three fires. Passing through the three transitions is devotion to 'brahm-yajna'—Yamaacharya counselled Nachiketa on his enquiry; hence this accomplishment is named 'trinaachiket' by Yama-acharya.)

Whoever understands the three 'naachiket-agnis' in this manner, and is devoted to them, he shatters the clutches of

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।

स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

**trinaachiketas-trayam-etad-viditwaa ya-evam vidwaan-chinute naachiketam. sa mrityu-paashaan-purutah pranodya shokaa-tigo modatey swarga-lokey—(18)**

**trinaachiketah**—who is devoted to three fires; **trayam**—to all three; **etad**—to this; **viditwaa**—after knowing; **yah**—who; **evam**—in this manner; **vidwaan**—who knows, a scholar; **chinutey**—selects; **naachiketam**—to agni; **sah**—he; **mrityupaashaan**—to restrictions of death; **purtah**—beforehand, from before, firstly, present—face to face;

death, sails through sorrow, lives in bliss in heaven (swarg-lok)–(18)

O Nachiketa! you were curious to know about the 'Swarg-Saadhak agni' in your second boon, to which I have already explained to you. This 'agni' will be known after your name. O Nachiketa! now ask for the third boon–(19)

***The third boon of Nachiketa–'What happens after death?'***

Now Nachiketa asks for the third boon–'A curiosity remains after man dies, some believe that man survives on even after death, while some state he does not exist—I want

**pranodya**—restraining, shifting; **shokaatigah**—(being) without sorrow; **modatey**—enjoys bliss; **swarg-lokey**—in heaven—(18)

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमुवृणीथा द्वितीयेन वरेण ।

एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

**esha tey-agnir-nachiketah swargyo yama-vrineethaa dwiteeyena varena. etamagnim tavaiva pravakshyanti janaa-sastriteeyam varam nachiketo vrineeshva**–(19)

**eshah**—this; **tey**—your, to you; **agnih**—agni; **nachiketah**—O nachiketa; **swargyah**—provider of heaven; **yam**—to which; **avrineeyaah**—asked in the form of a boon; **dwiteeyena**—second; **varena**—from boon; **etam**—to this; **agni**—to agni; **tava**—your; **eva**—merely; **pravakshayanti**—will address; **janaasah**—men, people; **triteeyam**—third; **varam**—to boon; **nachiketah**—O nachiketa; **vrineeshva**—ask—(19)

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ २० ॥

**eyam prete vichikitsaa manushye-astit-ekey naaya-masteeti chaikay. etad-vidyaam-anushisht-twayaaham varaanaam-eshah varas-triteeyah**–(20)

**yaa**—that; **iyam**—this; **pretey**—on death (of man's); **vichikitsaa**—desire to clear doubt (curiosity); **manushye**—in man; **asti**—prevails; **iti**—this; **ekey**—many; **na**—never; **ayam**—

to be educated by you to resolve this. This is the third boon I want to ask—(20)

Yamacharya answers—‘Earlier also eminent scholars have been curious about this subject. It is not easy to know about this matter. This is a great micro-observance, a subtle-subject. O Nachiketa, ask for any other boon. Do not compel me on this subject, leave it’—(21)

Nachiketa said—‘It is true that great scholars have been curious about this matter, O mrityu! you also state that this is

this; **asti**—survive; **iti**—this; **cha**—and; **ekey**—many, some; **etad**—this; **vidyaam**—may know; **anushishtah**—educated; **twayaa**—from you; **aham**—I; **varaanaam**—out of three boons; **eshah**—this; **varah**—boon; **triteeyah**—is the third—(20)

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

**devi-atraapi vichikitsitam puraa na-hi suvijyeyam-anuresha dharmah. anyam varam nachiketo vrineeshva maa-moparotsi-rati maa srijainam**—(21)

**devaih**—the gods, the scholars **attra**—in this, here; **api**—also; **vichikitsitam**—had doubted and were curious; **puraa**—earlier; **na hi**—never; **suvi jyeyam**—worth knowing with ease; **anu**—subtle; **eshah**—this; **dharmah**—virtue, subject; **anyam**—other, other than this; **varam**—to boon; **nachiketa**—O nachiketa; **vrineeshva**—ask; **maa maa**—do not, **uparotseeh**—compel; **maa**—to me; **atisrij**—leave; **enam**—to this (subject); this (boon)—(21)

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ । वक्ता चास्य त्वाद्गन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

**devai-atraapi vichikitsitam kila-twam cha mrityo yanna suvijye-yamaattha. vaktaa chaasya twaa-driga-anyo na labhyo naanya varas-tulya etasya-kashchit**—(22)

**devaih attra api vichi-kitsitam**—the learned also were curious to remove their doubt; **kila**—definitely; **twam**—you;



such a problem which cannot be understood easily. What happens after death—who can answer this except mrityu himself—death alone? Therefore who can answer this question except you yourself? In such a state there can be no boon as this one’—(22)

*Yama-acharya speaks—Do not ask for this boon, ask for pleasure and grandeur*

Yama said—ask for sons—grandsons with 100—100 years of age, ask for many cattle; ask for elephants, gold, horses; large lands; properties; ask for life (age) as long as you desire—(23)

If you consider any thing equal to this boon—allround

**cha**—and; **mrityo**—O mrityu, O acharya yama; **yat**—to which; **na**—not; **su vijeyam**—suited to easily understand; **aattha**—you state; **vaktaa**—who sermonises; counsellor; **cha**—and; **asya**—of this; **twaadrig**—like you; **anyah**—any other; **na**—not; **labhyah**—possible to find, can be found; **na**—not; **anya**—another; **varah**—boon; **tulyah**—similar; **etasya**—like this; **kashchit**—any other—(22)

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।

भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

**shataa-yushah putra-poutraan-vrineeshva bagoon-pashoon-hasti-hiranya-mashwaan. bhoomer-mahat-aayatanam vrineeshva swayam cha jeeva sharado yaava-dichchhasi**—(23)

**shataayushah**—for a (long) age of 100 years; **putra-poutraan**—to sons and grandsons; **vrineeshva**—ask; **bagoon**—many; **pashoon**—to cows, cattles etc; **hasti-hiranyam**—to elephants and gold; **ashwaan**—to horses; **bhumeh**—of earth; **mahat**—large; **aayatanam**—expanse, area; **vrineeshvaa**—ask, **swayam**—your ownself; **cha**—and; **jeeva**—live; **sharadah**—autumn seasons, upto years; **yaavad**—whatever; **ichchhasi**—you desire—(23)

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।

महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ २४ ॥

prosperity—longevity—ask for that. O Nachiketa! if you desire to rule major part of earth, then ask for that. If you want



*O Nachiketa, ask for elephants and horses, do not ask what happens after death.*

etat-tulyam yadi manyase-varam vrineeshva vittam  
chira-jeevikaam cha. mahaa-bhoomou nachiketas-twam-  
edhi kaamaanaam twaa kaamabhaajam karomi—(24)

etat+tulyam—equal to this; yadi—if; manyate—consider;  
varam—boon; vrineeshva—ask; vittam—to wealth; chirajee-  
vikaam—to long-standing life; cha—and; mahaabhoomou—  
on extensive land; nachiketah—O Nachiketa; twam—you;

your desires to be fulfilled by a mere wish—ask that—(24)

Ask freely for such desires which are difficult to accomplish in the mortal world. There are women—with chariots and music bands. Such women cannot be at the disposal of men. I will give them to you. Enjoy their company. But, O Nachiketa, do not question on the subject of 'death'—(25)

***Nachiketa's reply—This precisely is the real problem***

Nachiketa answered—'O yama! O mrityo! these enjoyments of pleasure are temporary—present today, absent

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**edhi**—be, live, expand, rule; **kaamaanaam**—of all desires; **twaa**—to you; **kaam-bhaajan**—(with mere wish) endowed with desires; **karomi**—I will—(24)

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाश्छन्दतः प्रार्थयस्व । इमा रामाः सरथाः सतूर्या न हीदृशा लम्बनीया मनुष्यैः । आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

**ye-ye kaamaa durlabhaa martya-lokey sarvaan-kaamaan chhandatah paartha-yasva. imaa raamaah sarathaah satooryaa na hi-drishaa lambh-neeya manushyaih. aabhir-mat-prattaabhih parichaara-yasva nachiketo maranam maanu-praaksheeh**—(25)

**ye-ye**—whichever; **kaamaah**—desires; **durlabhaah**—unattainable; **martyaloke**—on this earth; **sarvaani**—all; **kaamaan**—to desires; **chhandtah**—with own will, without hesitation; **praarth-yasva**—ask; **imaah**—these; **raamaah**—beautiful women; **sarathaah**—alongwith chariots (vehicles); **satooryaah**—alongwith music band; **na hi**—never; **eedrishaah**—like this; **lambhneeyaah**—available; **manushyaih**—by men; **aabhih**—them, by them; **matprattaabhih**—provided by me; **parichaar-yasva**—get served; **nachiketaah**—O Nachiketa; **maranam**—of death, about death; **maa**—do not; **anupraaksheeh**—put question—(25)

इवोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

tomorrow. These diminish the splendour of the senses. A whole life is small to enjoy these pleasures. Keep with you these elephants—horses, this fun and frolic, I do not need these—(26)

“Man cannot be satisfied with wealth. If we are able to fathom you and have understood your mystery, then all treasures will be available. O’ mrityu, we will live as per your will—not further. I ask for that very boon”—(27)

If in a situation of not getting old, reaching immortality

**shvo-bhaavaa martyasya yadanta-ketat-sarvendriyaa-naam jarayanti tejah. api sarvam jeevitam-  
alpameva tavaiva vaahaastava nritya-geetey—(26)**

**shvobhaavaah**—ephemeral, short-lived, transitory; **martyasya**—of mortal man; **yad**—which; **antak**—O yamaraj, death; **etad**—this; **sarvendriyaanaam**—of all senses; **jarayanti**—weaken; **tejah**—to energy; lustre; **api**—also; **sarvam**—total; **jeevitam**—life; **alpam**—less, short; **eva**—merely; **tav**—your; **eva**—just; **vaahaah**—a ride of elephants—horses; **tava**—your; **nritya-geetey**—dancing-singing—(26)

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।

जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

**na vittena tarpaneeyo manushyo lapsyaamahe vitta-  
madraaksham chetwaa. jeevishyaamo yaavadee-  
shishyasi twam varastu mey varaneeyah sa eva—(27)**

**na**—never; **vitten**—with wealth; **tarpaneeyah**—can be satisfied; **manushyah**—man; **lapsyaamahe**—will obtain; **vittam**—to wealth; **adraakshm**—perceived; **chet**—if; **twaa**—to you; **jeevishyaamah**—will live; **yaavat**—as much as, as long as; **eeshishyasi**—God is there, God’s will; **twam**—you; **varah**—boon; **tu**—then, in that case; **mey**—my; **varaneeyah**—suitable to select, worth asking; **sah**—that; **eva**—alone is—(27)

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।

अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥ २८ ॥

and reverse to this, one wilfully enters death; would it not be disgraceful for a person? Keeping this thought in mind, who can be interested in long life of beauty and love—(28)

O mrityo! that matter about which all are curious to know, for which great 'saamparaay'—yama-niyam etc. (restraints and religious observances devoted to spiritual achievement in the other world)—are conducted; please tell me what is the character of that atma after death. The boon that I have asked, has now become more mysterious with our conversation—Nachiketa cannot ask any other boon other than this—(29)

**ajeeryataam-amritaanaam-upetya jeeryan-martyah kwa-dhah-sthah prajaanan. abhidhyaayan-varna-rati-pramodaan-ati-deerghe jeevite ko rameta—(28)**

**ajeeryataam**—who do not reach old age; **amritaanaam**—to immortals; **upetya**—achieving; **jeeryan**—liable of decay; **martyah**—man; **kwadhah sthahah**—seated low with status on earth; **prajaanan**—learned (being); **abhidhyaayan**—reflecting attentively; **varna-rati-pramodaan**—of attractive figures and luxuries; **ati deerghe**—very long; **jeevite**—in life; **kah**—who **ramet**—will be happy, pleased—(28)

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् ।

योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

**yasminnidam vichikitsanti mrityo yatsaam-paraaye mahati broohi nastat. yo-ayam varo goodham-anupravisht naanyam tasmaan-nachiketa vrineete—(29)**

**yasmin**—in which; **idam**—they; **vichikitsanti**—doubt, are curious; **mrityo**—O yama; **yat**—that; **saamparaaye**—regarding the other world; **mahati**—great; **broohi**—counsel, deliver a sermon; **nah**—to us; **tad**—that; **yah ayam varah**—this boon; **goodham**—to mystery; **anupravishtah**—has entered; (goodham anupravishtah—has become more mysterious); **na**—never; **anyam**—to any other (boon); **tasmaat**—with that; **nachiketaah**—Nachiketa; **vrineete**—asks, desires—(29)

## SECOND PART

*Yama-acharya's reply to Nachiketa—distinction between 'shreya' and 'preya'*

Yama-acharya began saying—'shreya' (virtue)—path is different, 'preya' (worldly pleasures)—path is different. These two bind man for separate purposes. Out of these, one who grasp 'shreya' are benefitted, the one who grasp 'preya' move away from the objective—(1)

'Shreya' and 'preya'—both these sentiments come before man. Patient, persevering man examines both, analyses

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषः सिनीतः ।

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

**anyachchhreyo-anyat utevam preyaste ubhey naanarthey purusham sineetah. tayo-shreya aadadaa-nasya saadhu bhavati heeyate-arthaat ya-u preyo vrineetey—(1)**

**anyat**—any other; **shreyah**—auspicious; **anyat**—any other; **uta eva**—alone; **preyah**—which is dear (good); **tay**—they; **ubhey**—both; **naanaa+arthey**—in various purposes; **purusham**—to individual spirit; **sineetah**—bind, to trap; **tayoh**—out of both; **shreyah**—to auspicious; **aada-daanasya**—who grasps; **saadhu**—well-being; **bhavati**—happens; **heeyate**—is deprived, is devoid of; **arthaat**—from (his own) purpose, aim; **yah**—who; **u**—definitely; **preyah**—of dear object; **vrineetey**—chooses, accepts—(1)

श्रेयश्च प्रेयश्च मनुष्यमेतस्तीं संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ २ ॥

**shreyashcha preyashcha manushya-metastou sampareetya vivi-nakti dheerah. shreyo-hi dheero-abhi preyaso vrineete preyo mando yoga-kshemaad vrineete—(2)**

**shreyah**—auspicious; **cha**—and; **preyah**—which is dear (good); **cha**—and; **manushyam**—to man; **etah**—are obtained;

closely. A patient man is he who does not do anything in haste, does not look for immediate results. He chooses 'shreya' in relation to 'preya'. Dim-wits choose 'preya' for leading a life of well-being, comfort and peace—(2)

O Nachiketa, after a lot of thought and consideration, you have abandoned desires attracted by 'dear' and 'beautiful'—'mind' and 'senses'. You have not been caught in this chain of gold where many come in its grip—(3)

Both—avidyaa and vidya—ignorance and knowledge—are

appear; **tou**—to both of them; **sampareetya**—properly thought in mind; **vivinakti**—reasons out, probes; **dheerah**—wise, learned man; **shreyah**—to auspicious virtuous; **he**—alone; **dheerah**—patient, wise person; **preyasah**—from a dear object (expectation) **abhivrineete**—accepts, grasps; **preyah**—to that which is dear; **mandah**—a fool; **yoga-kshemaat**—due to well-being (reflecting on attaining the un-attained and protecting the attained)—**kshema vrineete**—chooses—(2)

स त्वं प्रियान्त्रिरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।

नैतां सुङ्गां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

**sa-twam priyaan-priya-roopaansh-cha kaamaan-abhi-dhyaayan-nachiketo-itya-sraaksheeh. naitaam sringkaam vitta-mayeem-avaapto yasyaam majjanti bahavo manushyaah**—(3)

**sah twam**—that (patient) you; **priyaan**—dear; **priyaroopaan**—also dear to look at, beautiful appearance; **cha**—and; **kaamaan**—to desires, pleasures; **abhidhyaayan**—while reflecting, after thinking and reflecting; **nachiketah**—O Nachiketa; **atyasraaksheeh**—left, did not get caught in them; **na etaam**—neither this; **sringkaam**—chain, to the string; **vitta-mayeem**—golden; **avaaptah**—grasped (taken); **yasyaam**—in that; **majjanti**—get drowned, get caught; **bahavah**—many; **manushyaah**—men—(3)

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

apart from each other, are contrary, opposite and strange. O Nachiketa! I am convinced that you are inclined to pursue vidya-knowledge, you are a traveller on the 'shreya' path, you have not been tempted to various desires, you preferred not to follow the 'preya' path-(4)

People of the world being caught in ignorance, indulge in worldly pleasures believe themselves patient and clever. Wandering here and there on twisted paths, these stupid people are moving as if a blind is leading the way to a blind-(5)

**dooram-ete**y vipareete vishoochi avidyaa yaa-cha vidyeti jyaataa. vidyaa-bheepsinam nachiketasam manye na-twaa kaama bahavo-alolupanta-(4)

**dooram**-far; **ete**y-both these; **vipareete**-opposite, different from each other; **vishoochi**-of various movements; **avidya**-ignorance, preya; **yaa cha**-and that; **vidya**-knowledge, shreya; **iti**-by this name; **jyaataa**-known, famous; **vidya-bheepsinam**-desirous of knowledge (shreya); **nachiketasam**-to Nachiketa; **many**e-I understand; **na**-never; **twaa**-to you; **kaamaah**-lust-pleasures have; **bahava**h-many; **alolupant**-have strayed from the path, have become eagerly desirous-(4)

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।

दन्द्रभ्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

**avidyaayaam-antare vartamaanaah swayam dheeraah pandita manya-maanaah. dandrabhya-maanaah pari**yanti-moodhaa andhe-naiva neeyamaanaa yathaandhaah-(5)

**avidyaa yaam**-in ignorance, in preya; **antare**-in between; **vartamaanaah**-present, helplessly laid; **swayam**-on ones own; **dheeraah**-learned; **panditam-manyamaanaah**-thinking oneself as wise and clever; **dandrabhya-maanaah**-proceeding on a crooked path; **pariyanti**-wander; **moodhaah**-influenced by folly, fools; **andhen eva**-from a blind; **neeyamaanaah**-guided by; **yathaa andhaah**-like a blind-(5)



He, who after growing up still has a child's brain, who cannot think except love for wealth; to such a careless one-purity, contentment, asceticism, self-study, profound meditation and non-violence, truth, not stealing, strictly celebrate dedicated to educational effort, renunciation—yama-niyam—(self imposed restraint)—are not to his liking. He believes that this alone is life (lok), not the other life, (parlok). Such a person repeatedly gets caught in my clutches dies repeatedly and is born repeatedly—(6)

Many are even deprived to listen to him, many listen to him, but still cannot understand him, he who talks of him is

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम्।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

na-saampa-raayah prti-bhaati baalam pramaadyantam vitta-mohena moodham. ayam loko naasti para iti maanee punah punarv-vasham-aapadyate mey—(6)

na—does not; samparaayah—devotee of yama-niyam etc. of the other life pratibhaati—likes baalam—to a ignorant; pramaadyantam—who is careless; vitta-mohena—with love of wealth (longing); moodham—devoid of duty; ayam—this; lokah—life (is only); na—not; asti—is; parah—the other life (birth); iti—as such; maanee—who believes; (parah na asti iti maanee—who believes that the other world does not exist—atheist); punah-punah—repeatedly; vasham—in control; aapadyate—gets, befalls; mey—to me (mrityu)—(6)

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

shravanaa-yaapi bahu-bhiryo na labhyah shrinvanto-api bahavo yam-na vidyuh. aashcharyo vaktaa kushalo-asya labdhaa-aashcharyo jyaataa kushalaanu-shishtah—(7)

shravanaay—for listening; api—also; bahubhih—from many (to); yah—that which; na—is not; labhya—attainable; shrinvantah—while listening; api—also; bahavah—many;

rare (scarce), he who finds him is someone fortunate, he is rarely understood, from a counsel of a proficient teacher—(7)

No matter however much one may meditate on him, he cannot be perceived by counsel of an average teacher. Without explanation from any other, no one can progress in his perception. He is microscopic subtle, hence is infinitesimally small and is beyond reason—he cannot be seen by the senses and cannot be understood by logic—(8)

Do not set aside the wisdom that I have given you by

**yam**—to which; **na**—not; **vidyuh**—can perceive; **aashcharyah**—remarkable (rare); **vaktaa**—counsellor; **kushalah**—clever; **asya**—this; **labdhaa**—who attains; **aashcharyah**—rare, scarce; **jyaataa**—who perceives; **kushal+anushishtah**—instructed by a skillful (teacher)—(7)

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्हातव्यमणुप्रमाणात् ॥ ८ ॥

**na nare-naa-varena prokta esha-suvijyeyo bahudhaa chintaya maanah. ananya-prokte gatiattra naastya-neeyaan-hyatarkyam-anupramaanaat**—(8)

**na**—never; **naren**—by man; **avarena**—insignificant, average; **proktah**—counselled; **suvijyeyah**—to be understood with ease; **bahudhaa**—with many methods, repeatedly; **chintyamaanah**—meditated (reflected) upon (also); **ananya-prokthey**—of not being explained by another; **gatih**—scope of, knowledge; **attra**—on this subject; **na asti**—is not; **aneeyaan**—finer than atom; **hi**—only; **atarkyam**—unknowable through conjecture or logic; **anupraamaanaat**—from the measure of an atom—(8)

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

**naishaa-tarkena matiraapa-neyaa proktaa-anye-naiva sujyaanaaya preshta. yaam twamaapah satya-dhritir-bartaasi twaadringono bhooyaan-nachiketah prashtaa**—(9)

arguments. O dear disciple! the perception of that brahm is effective only when any other—a teacher—counsels. You have patience, you are searching for truth—therefore you have found this wisdom. O Nachiketa! for me—anyone inquisitive or curious, should be like you—(9)

I know this wealth—prosperity is transitory. Such objects which are themselves unstable; cannot find stable—everlasting brahm. With this very reason I have selected 'naachiket-agni', have got through the three transitions (sandhis), I have passed through the stages of brahmacharya, grihastha, vaanaprastha and sanyas. Thus with transient matters I have achieved eternity. In fact eternal (nitya) cannot be achieved out of the

**na**—never, **eshaa**—this, **tarken**—with logic (uncertainty or imagination); **matih**—wisdom, knowledge; **aapneyaa**—to remove, to move away; **proktaa**—having told; **anyena**—from another (teacher); **eva**—indeed, exactly; **sujaanaaay**—for knowing properly; **preshtha**—O, dearest nachiketa; **yaam**—to which (wisdom); **twam**—you have; **aapah**—obtained; **satya dhritih**—one with true (steadfast) patience or steadfast wisdom; **bat**—definitely; **asi**—is; **twaadrik**—like you; **na**—from us; **bhooyaat**—may be; **nachiketah**—O nachiketa; **prashtaa**—who enquires, who is curious—(9)

जानाम्यहः शेवधिरित्यनित्यं न ह्यधुवैः प्राप्यते हि ध्रुवं तत् । ततो मया नचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

**jaanaamyaham sheva-dhi-ritya-nityam na-hyaddhruvai praapyate-hi dhruvam tat. tato mayaa nachiketash-chito-agni-ranityair-dravyaih praapta-vaan-asmi nityam**—(10)

**jaanaami**—I know; **aham**—I; **shevadhiih**—wealth—prosperity, treasure; **iti**—this matter; **anityam**—transitory, not permanent; **na hi**—never; **adhruvaiih**—from unstable (objects); **praapyate**—is obtained; **hi**—with confidence; **dhruvam**—stable; **tat**—that (brahm); **tatah**—with that reason; **mayaa**—I; **nachiketah**—O nachiketa; **chitah**—selected, set a

transcient, but if 'naachiket-agni' is ignited, the fire that lit in Nachiketa may also kindle in us, and with the experience of each ashram (stage) out of the four ashrams—that novel spiritual brilliance that is found should be our guide, then eternity can also be attained from a transient world—(10)

To fulfil your ambitions and desires (wish for son), the prestige due to being rich (craving for wealth), the endless ceremonial rites (desire for worldly prosperity), to the limit of fearlessness; to the roar of hail of victory from all over—O calm Nachiketa, you have boldly abandoned perceiving to all kinds of fame—(11)

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glow; **agnih**—naachiket agni, agni of divine knowledge; **anityaih**—transitory; **dravyaih**—from objects; **praapt-vaan**—have found, have understood; **asmi**—I have (**praaptvaan asmi**—I have perceived); **nityam**—to eternal (brahm)—(10)

कामस्याग्निं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् । स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्त्राक्षीः ॥ ११ ॥

**kaamas-yaaptim jagatah pratishthaam krato-raanant yamabhayasya paaram. stomam-mahaturugaayam pratishthaam drishtwaa dhrityaa dheero nachiketo-itya-sraaksheeh**—(11)

**kaamasya**—of enjoyment and pleasure; **aaptim**—fulfilment of (desire for son); **jagatah**—of the universe (prevailing in); **pratishthaam**—to fame (desire for worldly prosperity), **kratoh**—of karma; **aanantyaam**—to unending (greed for wealth); **abhayasya**—of fearlessness; **paaram**—limit of, height of; **stomam**—of praise; **mahat**—great, praiseworthy; **urugaayam**—of extensive singing (roar of hail); **pratishthaam**—to prestige, fame (or for his cherished status of moksha); **drishtwaa**—after looking at, after reflecting; **dhrityaa**—with patience; **dheerah**—calm scholar (you); **nachiketah**—O nachiketa **itya-sraaksheeh**—abandoned (all those three desires)—(11)

It is difficult to get his glimpse. He is more mysterious than mystery. He is hidden, seated in inaccessible caverns. He is most ancient. He can be found through spiritual meditation (adhyaatm yoga), that is to say such a conduct of the senses that they set towards spiritualism in place of worldly pleasures. When man accepts that divinity, he is then composed, persevering, renounces both rapture and grief, rises above conflicts—(12)

After listening and assimilating and thereafter reflecting to whatever I have said and later promoting and developing

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

**tam durdarsham goodham-anupravishtam guhaahitam gavha-reshtam puraanam. adhyaatma-yogaadhi-gamena devam matwaa dheero harsha-shokou jahaati—(12)**

**tam**—that; **durdarsham**—who is difficult to perceive; **goodham**—hidden (unknown); **anupravishtam**—existent; **guhaahitam**—placed in a mysterious place (wisdom); **gavharesh-tham**—present in a deep trench (region of the heart); **puraanam**—eternal, devoid of beginning and end; **adhyaatm-yoga-adhi gamena**—towards spiritual knowledge (by instinctive introspection); **devam**—to divine God; **matwaa**—recognising; **dheerah**—patient (wise) learned; **harsh-shokou**—towards delight and grief (joy and sorrow, harmony—aversion); **jahaati**—leaves—(12)

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । स मोदते मोदनीयः  
हि लब्ध्वा विवृतः सद्म नचिकेतसं मन्ये ॥ १३ ॥

**etat-shrutwaa sampari-grihya-martyah pravrihya dharmya-manumeta-maapya. sa modate modaneeyam hi-labdhwaa vivritam sadma nachiketasam manye—(13)**

**etat**—to this (wise talk); **shrutwaa**—after listening; **sampri grihya**—grasp properly; **martyah**—man; **pravrihya**—picking

without restriction results in finding that subtle brahm (sukshma-brahm)—the all pervading spirit of the universe. All religions have that very goal. Finding that 'brahm' conducive to bliss brings about complete bliss. O Nachiketa, I think the door for you has unlocked—now there is no obstacle facing you—(13)

Nachiketa said—from righteousness (dharma), sin (adharma), duty (krit), inaction (akrit); past (bhoot), future (bhavya)—whatever is separate from every object of the universe—that you perceive—please counsel me on that—(14)

The acharya said—'that expression (devotional verse) to

up, extracting (taking the essence out of emptiness); **dharmyam**—endowed with virtue, base of righteousness; **anum**—very minute; **etam**—to this (brahm); **aapya**—grasping; **sah**—that (learned person); **modate**—is delighted; **moda-neeyam**—to blissful (brahm); **he**—particularly; **labdhwaa**—finding; **vivritam**—open, that with open door (release from rebirth); **sadm**—salvation abode; **nachiketasam**—towards nachiketa; **manye**—I understand—(13)

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

**anyatra dharmaat-anyatra-adharmaat-anyatra-asmaat-kritaakritaat. anyatra bhootaachcha bhavyaachcha yat-tat-pashyasi tadwada**—(14)

**anyatra**—different; **dharmaat**—from righteousness; **anyatra**—different; **adharmaat**—from sin; **anyatra**—different; **asmaat**—this (performed in world), **krit+akritaat**—action and inaction; **anyatra**—different; **bhootaat**—from the past; **cha**—and; **bhavyaat**—from future; **cha**—and; **yat**—that (which is); **tat**—to that; **pashyasi**—you perceive, you know; **tat**—to that; **vad**—speak, tell, counsel—(14)

सर्वे वेदा यत्पदमामनन्ति तपाः सि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

which all the Vedas repeatedly describe, all ascetic practice (penance) for whom is observed for whose inclination who stick to virtuous conduct—that word is ‘om’ to tell you in short—(15)

‘This ‘om’ is an expression, but this precisely is ‘brahm’, this is above all, one gets what one desires understanding this word (imperishable om)—(16)

This is the best support, this is the ultimate support, percep-

**sarv vedaa yat-padam-aamananti tapaansi sarvaani-cha yad-vadanti. yadichchhanto brahmcharyam charanti tatte padam sangrahe na braveemi-om-iti-etat—(15)**

**sarvey**—all; **vedaah**—the vedas; **yat**—to which; **padam**—to the word, to the perception (desired wish); **aamananti**—repeatedly express, describe; **tapaansi**—tapa, asceticism; **sarvaani**—all; **yad**—to which; **vadanti**—speak; **yad**—that which; **ichchhantah**—desiring; **brahmcharyam**—of the vow of brahmcharya **charanti**—follow the the conduct of; **tat**—that; **tey**—you; **padam**—word, to desired object; **sangrahe na**—in brief; **braveemi**—I counsel, I tell; **om**—that word is ‘om’, or the desired utterance is ‘om’—brahm; **iti**—as such; **etat**—this (15)

एतद्व्येवाक्षरं ब्रह्म एतद्व्येवाक्षरं परम् ।

एतद्व्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

**etad-hi-eva-aksharam brahm etad-hi-eva-aksharam param. etad-hi-eva-aksharam jyaatwaa yo yadi-ichchhati tasya tat—(16)**

**etad**—this ‘om’ (expressed word); **hi**—certainly; **eva**—precisely; **aksharam**—immortal, eternal; **brahm**—is brahm; **etad hi eva**—this (om) precisely; **aksharam**—immortal; **param**—(is) foremost-best; **etad hi eva**—only this; **aksharam**—to immortal ‘om’; **jyaatwaa**—after knowing; **yah**—who; **yad**—whatever; **ichchhati**—desires; **tasya**—to him; **tat**—that (is accomplished)—(16)

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

tion of this support makes a man eminent in heaven—(17)

After explaining about brahm, yama acharya now explains about atma and speaks—‘this animate (conscious) jeeva-soul is neither born nor perishes, there is no cause of its birth nor was it ever before. It is eternal, perpetual, incessant, ancient—the body perishes, but it does not!’—(18)

‘If a killer thinks he is striking, if the one dying thinks he

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**etat-aalambanam-shreshtham etad-aalambanam param. etad-aalambanam-jyaatwaa brahm-loke maheeyate—(17)**

**etat**—this eternal—‘om’; **aalambanam**—reliance, shelter; **shreshtham**—best; **etad**—this; **aalambanam**—dependence; **param**—above all, the best; **etad**—this; **aalambanam**—to support, shelter; **jyaatwaa**—knowing; **brahmloke**—in heaven; **maheeyate**—becomes great—(17)

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

**na jaayate mriyate vaa vipashchinnaayam kutashchinna babhoova kashchit. ajo nityah shaashvatoyam puraano na hanyate hanyamaane shareere—(18)**

**na**—never; **jaayate**—is born; **mriyate**—perishes; **vaa**—or; **vipaschit**—conscious character, wise; **na**—never; **ayam**—this; **kutaschit**—from anywhere, from any cause; **na**—never; **babhoova**—was born; **kashchit**—any; **ajah**—unborn; **nitya**—eternal; **shaashvatah**—perpetual; **ayam**—this; **puraanah**—immemorial; **na**—never; **hanyate**—dies; **hanyamaane**—on death; **shareerey**—of the body—(18)

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

**hantaa chetmanyate hantum hatash-chet-manyate hatam. ubhou tou na vijaaneeto na-ayam hanti na hanyate—(19)**



is dead—both are ignorant—he neither strikes nor dies’—(19)

After talking about brahm and atma—brahaand (macrocosm) and pind (microcosm), the acharya talks of their mutual relationship—‘Jeevaatma is (minute) atom, is subtle, God is atom of an atom, subtle of the subtle. The gross-cannot remain in the subtle, the subtle-can however remain in the gross. He is everywhere because he is atom of an atom, subtle of the subtle. But this does not mean he is so tiny. He is the greatest of the great. He resides in a cavern, but not in the cave of a mountain. He is in the soul of a living being seated hidden in the cavern of the heart. He is not visible to the one who is stuck in the net of karma or the riddle of the world. Only the one who is free from desire in karma, who is free from sorrow, who has no grief whatsoever can perceive him. The grandeur of God can be perceived only through his grace—that creator—who is holding the universe—only through

**hantaa**—one who kills; **chet**—if; **manyate**—understands; **hantum**—to kill; **hatah**—who is killed; **chet**—if; **manyate**—understands; **hatam**—(to himself) as killed; **ubhou**—both; **tou**—they; **na**—do not; **vijaaneetah**—know; **na ayam**—neither he; **hanti**—kills; **na**—nor; **hanyate**—gets killed—(19)

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।

तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥

**ano-raneeyaan-mahato-maheeyaan aatmaasya-janto-nihito guhaayaam. tamakratuh pashyati veeta-shoko dhaatuh prasaadaan-mahimaanam-aatmanah**—(20)

**anoh**—from an atom; **aneeyaan**—very (minute) subtle; **mahatah**—from eminence; **maheeyaan**—very much more eminent; **atma**—God; **asya**—this; **jantoh**—of jeevaatma—individual soul existing in birth; **nihitah**—kept, present, actual; **guhaayaam**—in the region of the heart; **tam**—to him; **akratuh**—free from the net of karma; **pashyati**—looks, knows, perceives; **veetshokah**—free of sorrow; **dhaatuh**—of preserver of the universe, God; **prasaadaat**—by grace of; **mahimaanam**—

his blessings'—(20)

'Seated at one place, stationary at one place, his access is far and distant; leave aside of his being seated, even if he is asleep—he still is present everywhere; being carefree yet he is devoid of it, who else can perceive that divinity—God-except myself?'—(21)

'Who exists without a body in those who have a body, who exists in stable form amongst unstable objects, who is eminent, who is all pervading, omnipotent, who is the soul-atma—knowing him with meditation, composed people do not ponder in grief'—(22)

to greatness, grandeur; **aatmanah**—of God—(20)

आसीनो दूरं व्रजति शयानो याति सर्वतः ।

कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

**aaseeno dooram vrajati shayaano yaati sarvatah. kastam madaa-madam devam madanyo jyaatumarhati**—(21)

**aaseenah**—seated; **dooram**—far, distant; **vrajati**—travels; **shayaanah**—while asleep; **yaati**—departs; **sarvatah**—in all directions, everywhere; **kah**—who; **tam**—that; **madaamadam** (**mad+amadam**)—elated—yet devoid of it; **devam**—to God; **madanyah**—different (ignorant) from me (learned); **jyaatumarhati**—can know—(21)

अशरीरः शरीरेष्वनवस्थेष्वस्थितम् ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

**ashareeram shareere-shvanavasthe-shvavasthitam. mahaantam vibhum-atmaanam matwaa dheero na shochati**—(22)

**ashareeram**—without body; **shareereshu**—in bodies; **anvastheshu**—unstable, restless; **avasthitam**—stable; **mahaantam**—great, who has grandeur; **vibhum**—pervasive; **aatmaanam**—to God; **matwaa**—knowing; **dheerah**—learned; **na**—never; **shochati**—grieves—(22)

‘Atma is never found with great speeches, not with arguments, not with a great deal of reading-listening. Whomsoever it selects, he only attains it. The Atma-God—unfolds its nature and identity before him.’—(23)

Any person who has not stayed away from misconduct, who is restless, who is involved in arguments, who is fickle-minded; he cannot find him. He can only be grasped through wisdom—(24)

Where is he? The acharya answer to this—‘This universe is the result of two energies—constructive and destructive—those which make and those which break. Constructive energies are also of two types—spiritual and physical. Spiritual—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूः स्वाम् ॥ २३ ॥

naayam-aatmaa pravachanena-lobhyo na-medhayaa-na bahunaa-shrutena. yam-eva-asha vrinute tena-labhya tasyaisha-aatmaa vivrinute tanoom svaam—(23)

na ayam—nor he; atma—God; pravachnena—by speeches or sermons; labhyah—can be found; na—neither; medhayaa—by the power of intellect na—nor; bahunaa—many; shruten—by mention of shastras (scriptures); yam eva esha—whomsoever he; vrinute—adopts; tena—through him; labhya—(is) attainable; tasya—(for) him; esha—this; aatmaa—God; vivrinute—reveals, unfolds; tanoom—to form (identity); svaam—own—(23)

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

naa-virato tushcharitaan-na-ashaanto na-asamaahitah. naashantaamaanaso vaapi prajyaanena-enam-aapnuyaat—(24)

na—not; aviratah—not removed (stuck, involved); dushcha-ritaah—from misconduct, (abandoned actions), na—not; ashaantah—restless; na—nor; asamaahitah—who has a restless (stuck in worldly desires) mind; na—nor; ashaant-

constructive-energy is called 'brahm'. Physical-constructive-energy is called 'kshatra'. The atma that can swallow a mouthful—both types of constructive energies, namely, brahm and kshatra, like boiled rice; who can know his whereabouts? Besides these two constructive energies, there is also a third destructive energy, its name is 'mrityu'—death. Just as ghee is sprinkled on boiled rice and is devoured with relish, in a similar manner he who devours death—which is itself devouring—with great relish. Who can know about his whereabouts!—(25)

### THIRD PART

*Yamaacharya describes the distinction between <sup>1</sup>karma-kaand (deed part) and <sup>2</sup>jynaan-kaand (knowledge part) and nature of jynaan-kaand*

Those who have expert knowledge of brahm say that 'panchaagni', that is the karm-kaandis who perform five yajnas and tri-naachiket, that is, jynaan-kaandis devoted to three

**maanasah**—possessing unstable meditative power; **vaa**—or; **api**—also; **prajyaanena**—with best of knowledge; **enam**—to him; **aapunyaat**—can reach—(24)

यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः ।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

**yasya brahm cha kshatram chobhe bhavata odanah. mrityur-yasya-upasechanam ka it-thaa veda yatra sah**—(25)

**yasya**—whose; **brahm**—braahman, endowed with spiritual energy; **cha**—and; **kshatram**—possessing physical energy, kshatriya; **cha**—and; **ubhey**—both; **bhavatah**—exist; **odanah**—boiled rice, food, morse; **mrityuh**—yama, the king of death; **yasya**—whose; **upsechanam**—items that make food more tasty (spices etc.); **kah**—who; **ithaa**—with certainty; **veda**—knows; **yatra**—wherever; **sah**—he (is)—(25)

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।

छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

naachiket agnis sermonised by Yamaacharya are as distanced as shade and heat of the sun. He who is engaged in superficial yajnas, he as if is engaged in shade; devotion to three naachiket-agnis is in reality devotion to true brightness. Each from their own viewpoint, inhale absolute truth (rit). Both are engaged in that element, which they think is real knowledge, both enter in the cavern of ultimate excellence of wisdom. However the difference between karmkaandis and jyaan kaandis is some-what like shade and heat of the sun—(1)

(There are two words in vedic literature—rit (absolute truth) and satya (truth). 'ritam-cha satyamcha-abhe-dhaattapasao-adhyajaayata'. Rit and satya emerged from most pious brahm. 'Rit' means absolute truth and 'satya' means relative truth. Satya can change according to circumstances, 'rit' does not depend on circumstance).

Those who are engaged in yajna offering etc., because they desire to cross the ocean of life to reach the other side, desiring freedom and knowledge of immortal brahm—the real

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**ritam pibantou-sukritasya lokey guhaam pra-vishtou panchaagnayo ye-cha trinaachi-ketaah—(1)**

**ritam**—to truth (real knowledge); **pibanti**—while drinking; experiencing, knowing; **sukritasya**—of virtuous acts; **lokey**—in universe; (sukritasya lokey—human birth destined due to virtuous acts); **guhaam**—in intellect; **pravishtou**—who live; **parmey**—excellent, the best; **paraardhe**—in domain of the heart; **chhaayaa+ aatapou**—shade and sunshine (like); **brahmvidah**—who have knowledge of brahm; **vadanti**—state; **panchaagnayah**—devoted to five agnis (gaarhapatya etc.) householders (karma-kaandis); **ye cha**—and who; **trinaachi-ketaah**—those who are devoted to three jyaan-agnis-jyaan-kaandis—(1)

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।

अभयं तितीर्षतां पारं नाचिकेतः शकेमहि ॥ २ ॥

bridge for them is not 'karmakaand' (deed-part) but is 'naachiket-agni' that is jynaan kaand i.e. (knowledge-part). That may be attained—(2)

Atma is the charioteer, that is master of the chariot, body is the chariot, intellect is the charioteer—the keeper, mind is the rein—(3)

Organs of senses are horses, worldly pleasures of the senses are those paths where organs of senses run like horses.

**yah seturee-jaanaanaam-aksharam brahma-yat-param. abhayam titeershataam paaram naachiketam shakemahi—(2)**

**yah**—those who; **setuh**—bridge (means to go accross); **eejaanaanaam**—of those who perform yajna; **aksharam**—immortal; **brahm**—brahm; **yat**—who; **param**—the best; **abhayam**—who is fearless, daring; **titeersha-taam**—who desire to swim accross; **paaram**—accross; **naachi-ketam**—to jynaan-agni, zest for knowledge; **shakemahi**—may be successful—(2)

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

**aatmaanam rathinam-viddhi shareeram ratha-meva-tu. buddhim-tu saarathim viddhi manah pragrah-meva cha—(3)**

**aatmaanam**—to atma; **rathinam**—master of the chariot (rider); **viddhi**—know; **shareeram**—to the body; **ratham**—chariot; **eva**—solely; **tu**—so; **buddhim**—to intellect; **tu**—so, and; **saarthim**—charioteer; **viddhi**—perceive; **manah**—to mind; **pragraham**—rein, rope; **eva**—alone; **cha**—and—(3)

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

**indriyaani hayaanaahur-vishayaansteshu gocharaan. aatmendriya-mano-yuktam bhokte-tyaahur-maneeshinah—(4)**

Wise people state that when atma, senses and mind do any work in harmony, then man is termed as 'bhoktaa'—one who experiences—(4)

Whoever is devoid of knowledge, his mind will always be disjointed from atma. His senses are also not under control, just as wicked horses are under control of a charioteer—(5)

Whoever has exceptional knowledge, whose mind is in harmony with atma, his senses are under control, just like

**indriyaani**—to the senses; **hayaan**—horses; **aahuh**—are known; **vishayaan**—to sensual pleasures; **teshu**—in them; **gocharaan**—the path (land or field) experienced through the senses; **atma+indriya+mano yuktam**—combination of atma, senses and mind or atma in harmony with senses and mind; **bhoktaa**—who experiences; **iti**—like this; **aahuh**—it is stated; **maneeshinah**—intellectuals—(4)

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

**yastu-avijyaan-vaan-bhavati ayuktena manasaa sadaa. tasyendriyaani-avashyaani dushtaashwaa iva saaratheh**—(5)

**yah**—if; **tu**—then; **avijyaanwaan**—devoid of knowledge; **bhavati**—is; **ayukten**—who does not restrain, unrestrained; **mansaa**—with mind; **sadaa**—always; **tasya**—his; **indriyaani**—senses; **avashyaani**—uncontrollable; **dusht+ashwaah**—bad horses; **iva**—like; **saarthey**—of the horse-keeper—(5)

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

**yastu-vijyaan-vaan-bhavati yuktena manasaa sadaa. tasyendriyaani-vashyaani sa-dashvaa iva saaratheh**—(6)

**yah tu**—whoever; **vijyanaanwaan**—unusual wise person; **bhavati**—is; **yukten**—restraint; **mansaa**—with mind; **sadaa**—always; **tasya**—his; **indriyaani**—senses; **vashyaani**—are under control; **sadashvaah**—good horses; **iva**—like; **saarthe**—of a

good horses are under control of a charioteer—(6)

Whoever is devoid of knowledge, whose mind is not connected with atma, who is always thinking of unholy



*Atma is charioteer, senses are horses, worldly pleasures are path*

charioteer—(6)

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

yastu-vijyaan-vaan-bhavati-amanaskah sadaa-ashuchih. na sa tat-padam-aapnoti sansaaram chaadhi-gachchhati—(7)



thoughts, he cannot achieve that high status where atma becomes master which drives the chariot. The horses then become masters of his chariot and lead him astray in the world, he gets entangled in the cycle of birth and death—(7)

Who-so-ever is endowed with knowledge, whose atma is not as closely connected with the mind, but the mind is attached to 'atma'; who reflects on virtuous thoughts, he realises that exalted status thereby staying clear of rebirth—(8)

He, whose skills acquired by education is the charioteer—

**yah tu**—whoever; **avijyanaanwaan**—illiterate, without sense; **bhavati**—is; **amanaskah**—devoid of mind (thoughtful—power); **sadaa**—always; **ashuchih**—impure, who does not keep a pure body—mind and intellect; **na**—never; **sah**—that unwise; **tat**—that; **padm**—to cherished brahm, to that place, to that destination; **aapnoti**—reaches; **sansaaram**—to the world, to birth and death (arrival and departure); **cha**—and; **adhigachchhati**—achieves—(7)

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।

स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

**yastu vijyaan-vaan-bhavati samanaskah sadaa shuchih. sa tu tatpadam-aapnoti yasmaad bhooyo na jaayate**—(8)

**yah tu**—whosever; **vijyanaanwaan bhavati**—who is learned (wise); **samanaskah**—accomplished with contemplative power; **sadaa shuchih**—who is always pure in mind-speech-deed; **sah tu**—he however; **tat padam**—to that goal; **aapnoti**—finds, reaches; **yasmaat**—from that status (aim); **bhooyah**—again; **na**—never; **jaayete**—takes birth—engages in trans migration—(8)

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

**vijyaan-saarathir-yastu manah-pragrah-vaannarah. so-adhwanah paaram-aapnoti tad-vishnoh paramam padam**—(9)

who holds the reins of mind under control, he gets across this path of the world; he finds the ultimate shelter—the ultimate abode of the preserver of the universe; he grasps the awareness of the omnipresence of God—(9)

In the world within, that is in 'pind'—microcosm, the organs of sense in relation to their worldly pleasures—image (form), taste, smell, touch, sound—are distant. The organs of sense are visible, but these are not visible; the organs of sense are (outward) apparent, these are subtle. The mind is beyond reach as compared to sensual pleasures. The intellect beyond reach as compared to mind. The function of mind is to 'resolve or to find an option'—hesitate (sankalp-vikalp). The function of intellect is to resolve. Atma is very much beyond reach in relation to intellect—(10)

**vijyaan-saarathih**—the intellect appearing as charioteer; **yah tu**—who is; **manah pragrahvaan**—holding the mind as rein in hand; **naarah**—man; **sah**—he; **adhwanah**—of the path (to salvation); **paaram**—across; **aapnoti**—reaches; **tad**—he alone; **vishnoh**—of omnipresent God; **paramam**—best; **padam**—place (abode) is—(9)

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

**indriyebhyah paraa hyarthaa arthebhyashcha param-manah. mana-sastu paraa buddhir-buddhe-raatmaa mahaan-parah**—(10)

**indriyebhyah**—from the organs of sense; **paraah**—away, distant, most eminent, subtle; **hi**—particularly; **arthaah**—worldly pleasure; **arthebhyah**—from worldly pleasures; **cha**—and; **param**—away, subtle; **manah**—mind; **manasah**—from mind (resolve—finding option); **tu**—so; **paraa**—excellent; **buddhih**—decisive wisdom; **buddhe**—from wisdom; **atma**—incessant motion (functional); **mahaan**—great eminent factor (first change—disorder of nature), **parah**—away, is excellent—(10)

The outer-world, that is brahmaand–macrocosm has two features—one visible, which is seen; it is called ‘vyakt’—clear or ‘mahat’—greater, ‘vikriti’—change. The other—invisible, which was earlier than visible, where sattva-raj-tam (life, passion, ignorance) were in a state of equilibrium, it is called ‘avyakt’—imperceptible or nature-‘prakriti’. The invisible of the outer world is beyond reach of the visible; and the supreme spirit (God) is much more beyond the invisible. There is nothing beyond purusha—God—that is the limit, that is the final boundary one can travel. (see Gita 3-42—idriyaani paraanyaahu-indriyebhyah param manah. manasastu paraa buddhiryo buddheh parastu sah—(11)

God, hidden in this creation of visible and invisible world does not reveal. Those with a keen mind and intelligence—with foresight and subtle wisdom—perceive Him—(12)

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**mahatah param-avyaktam-avyaktaat-purushah parah. purushaann-param kinchitsaa kaashthaa saa paraa gatih—(11)**

**mahatah**—from excellence (functional nature); **param**—subtle; **avyaktam**—causal form basic nature; **avyaktaat**—from causal nature; **purushah**—God; **parah**—away; **purushaat**—from God; **na**—nothing; **param**—subtle, ahead, away; **kinchit**—whatever; **saa**—he alone; **kaashthaa**—limit, boundary; **saa**—he alone; **paraa**—final; **gatih**—is the reach, aim—goal—(11)

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

**esha sarveshu bhooteshu goodhotmaa na prakaashate. drishyate twa-gryayaa buddhayaa sookshmayaa sookshma-darshibhih—(12)**

**eshah**—this God; **sarveshu**—all; **bhooteshu**—in inanimate five elements and animate living creatures; **goodhotmaa**—

(Yamaacharya advised Nachiketa that he should hold the string of senses in 'pind'—microcosm—and move ahead—use his intelligence and wisdom and hold to the string of five elements of nature in brahmaand-macrocosm and move ahead. Whoever proceeds in this manner he will sight atma hidden behind the senses and God hidden behind nature. The journey of life; where atma is the charioteer, body is the chariot, and the organs of sense are horses; these are for reaching atma in pind and God in brahmaand. We have not yet set on the path of that journey. We are still stuck in the senses in pind—when shall we reach atma and engangled in the five elements in brahmaand—when shall we find God in this journey of life?)

A learned wise man should intently concentrate on the senses (like speech etc.) and mind and connect them with the enlightened soul (jynaan-atma)—connect jynaan-atma to the noble soul (mahaan-atma) and connect mahaan-atma to the tranquil—soul (shaant-atma). What is the meaning of 'jynaan-atma, mahaan-atma and shaant-atma'? There is 'knowledge—

who has hidden form; **na**—does not, **prakaashate**—is visible; **drishyate**—is seen, can be known; **tu**—so; **agryayaa**—intense, proceeding forward; **buddhyaa**—with wisdom; **sookshmayaa**—subtle; **sookshma-darshibhih**—by means of a subtle viewpoint (thought) of intelligent people—(12)

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

yachchhe-dwaang-manasee praaajyastad-yachchhej-  
jyaanam aatmani. jyaanam-aatmani mahati  
niyachchhet-tad-yachchhet-shaanta aatmani—(13)

**yachchhet**—to link, connect, to merge; **vaak**—to speech; **manasi**—in mind; **praaajyah**—pre-eminent, learned person; **tad**—to that (mind); **yachchhet**—to set in; **jyaane**—consisting of knowledge; **aatmani**—in atma; **jyaanam**—to knowledge; **aatmani**—in atma; **mahati**—great; **niyachchhet**—regulate;

jynaan'—as well as 'ignorance-ajynaan' in the world. The senses and mind can connect with 'knowledge' as well as 'ignorance'. Connecting with 'ignorance' is to proceed towards 'avidya'—towards 'preya'. Connecting with 'knowledge' is to go towards 'vidya'—towards 'shreya'. Man moves towards the path of progress when he connects 'knowledge' with his atma, not 'ignorance'. This is what is meant by connecting with 'jynaan-atma'. When atma is connected to knowledge then it becomes eminent (mahaan); by becoming eminent, the atma finds 'peace' (shanti). Therefore, for the upliftment of atma, these are the three sequences—'jynaan-atma, mahaan-atma and shaant-atma'—(13)

Rise, awake, seek shelter of such enlightened noble men blessed by God and gain the knowledge of brahm from them. This path is like a sharp edged dagger, hence difficult to cross over. The poets relate that path difficult to grasp—(14)

There is no speech, no touch, no shape, no taste, no smell, no birth—decay. He is eternal, ever existent, infinite,

**tad**—to that (great atma); **yachchhet**—unite; **shaante**—store house of peace (bliss); **aatmani**—in God—(13)

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

**uttishthata jaagrata praapya varaanni-bodhata. kshurasya dhaaraa nishitaa duratyayaa durgam pathastat-kavayo vadanti**—(14)

**uttishthat**—get up, be ready—devoted; **jaagrat**—awake, be conscious; **praapya**—receive; **varaan**—to superior scholars; **nibodhat**—be properly (to God, brahm) acquainted; **kshurasya**—of dagger; **dhaaraa**—edge, front part; **nishitaa**—sharp; **duratyayaa**—can be crossed with difficulty; **durgam**—worth proceeding with difficulty; **pathah**—of path, to path; **tat**—to that; **kavayah**—learned people; **vadanti**—state—(14)

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाप्य तन्मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

eminent, is beyond all, is firm—steady, is omniscient. When man realises Him for sure, he then is released from the mouth of death—(15)

This is an ancient anecdote about Nachiketa. Mrityu has narrated this. Whoever intelligent person narrates and listens to this reaches an exalted status in brahm-lok—(16)

In a gathering of scholars with spiritual wisdom, whoever

**ashabdam-asparsham-aroopam-avyayam tathaa-  
arasam nityam-agandha-vacchayat. anaadyanantam  
mahatah param dhruvam nichaayya-tan-mrityu-  
mukhaat-pramuchyate—(15)**

**ashabdam**—devoid of the quality of speech;  
**asparsham**—devoid of touch; **aroopam**—devoid of shape;  
**avyayam**—immortal, invariable; **tathaa**—and; **arasam**—  
without the quality of taste; **nityam**—ever existent;  
**agandhavat**—without the characteristic of smell; **cha**—and;  
**yat**—that (brahm); **anaadi**—infinite; **anantam**—eternal;  
**mahatah**—from functional character; **param**—ahead, subtle;  
**dhruvam**—firm; **nichaayya**—knowing; **tat**—to that (brahm);  
**mrityu-mukhaat**—from the mouth of death (birth-death);  
**pramuchyate**—is released—(15)

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

**naachiketam-upaakhyaanam mrityu-proktam  
sanaatanam. uktwaa-shrutwaa-cha-medhaavee brahm-  
loke maheeyate—(16)**

**naachiketam**—connected with nachiketa;  
**upaakhyaanam**—to anecdote, to the description of;  
**mrityuproktam**—as stated by mrityu; **sanaatanam**—eternal;  
**uktwaa**—to state, to relate; **shrutwaa**—after listening; **cha**—  
and; **medhaavee**—learned; **brahm loke**—in heaven, amongst  
spiritual persons; **maheeyate**—reaches exalted status—(16)

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि । प्रयतः श्राद्धकाले वा तदानन्त्याय  
कल्पते तदानन्त्याय कल्पत इति ॥ १७ ॥

narrates this perfectly mysterious anecdote—with attentive mind, either going himself in that gathering or invites with reverence at his place, he is rewarded infinitely—rewarded infinitely—(17)

#### FOURTH PART

*Introspection invites visual perception of Brahm—  
'etat vai tat'—'here he is'—appears to be like this*

Self-existent—that is, God has created all organs of sense appearing outward, therefore man looks towards outer side, not within—to atma. Only a stable solemn person desiring

**ya imam paramam guhyam shraava-yed brahm-sansadi. prayatah shraadha-kaale vaa tadaa-nantyaaya kalpate tadaa-nantyaaya kalpata iti—(17)**

**yah**—whoever; **imam**—to this (anecdote); **paramam**—abundantly; **guhyam**—mystical, secret; **shraavayet**—tell, relate; **brahm-sansadi**—in a meeting of learned brahmans; **prayatah**—restrained; **shraadha-kaale**—on the occasion of a work with reverence; **vaa**—or; **tadaa**—then; **aanantyaay**—infinite status or receipt of a reward; **kalpate**—is successful; **tadaa aanantyaay kalpate**—he then gets infinite status or infinite reward—(17)

पराञ्चि खांनि व्यतृणत्व्ययं भूतस्मात्पराङ् पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुर्मृतत्वमिच्छन् ॥ १ ॥

**Paraanchi khaani vya-trinat-swayambhoo-tasmaat-par-aang pashyati naantaraatman. Kaschit-dheerah praty-a-gaat-maana-maikshad-aavritta-chakshu-amritatvam-ichchhan—(1)**

**paraanchi**—looking out, that which looks to the outer world; **khaani**—to organs of sense; **vyatrinat**—carved, created; **swayambhoo**—God has; **tasmaat**—from that reason; **paraang**—to outer world, towards outside; **pashyati**—gains knowledge; **na**—not; **tasmaat**—with that reason; **paraangah**—to the outer world, towards the outer

immortality shuts his eyes from worldly pleasures and turns towards atma—(1)

Simple innocent people run after the outer stretched desires, they move forward, but cannot be held; people run after, but are unable to catch. In point of fact; they get entangled in that net of death which is spread all over. People with perseverance with a perception of immortality, do not petition for stability in unstable objects—(2)

Form, taste, smell, sound, touch, sex—these do not exist on their own. He who is conducting all this, if he withdraws,

side; **pashyati**—receives knowledge; **na**—not; **antaraatman**—within the atma; **kaschit**—any; **dheerah**—learned person endowed with patience; **pratyag**—within; **aatmaanam**—to atma; **aikshat**—perceives; **aavritta-chakshuh**—to turn away from outer worldly pleasures, the organ of sense like eyes, etc. which restrain; **amritatwam**—to immortality—release from rebirth; **ichchhan**—while desiring—(1)

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।

अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

**paraachah** **kaamaan-anuyanti-baalaaste**  
**mrityoryanti vitatasya paasham. atha dheeraa**  
**amritatwam viditwaa dhruvam-adhruveshu-ih na**  
**praartha-yante**—(2)

**paraachah**—outwardly present; **kaamaan**—of desires—worldly enjoyments; **anuyanti**—go after; **baalaah**—child-like ignorant; **tey**—they; **mrityuh**—to death; **yanti**—incur; **vitatasya**—spread all over, extensive; **paashan**—to confinement; **atha**—but; **dheeraah**—calm learned; **amritatwam**—to the character of immortal status; **viditwaa**—knowing; **dhruvam**—fixed, stable; **adhru-veshu**—on unstable pleasures; **ih**—in this world; **na**—do not; **prarthayante**—entreat, desire—(2)

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान् ।

एतेनैव विजानाति किमत्र परिशिष्यते, एतद्वै तत् ॥ ३ ॥



in such case these can not be perceived. Perception is because of him. Devoid of him can anything survive? In fact he alone is the ultimate reality—(3)

When a man awakes after sleep, how does he understand that he is the same who slept? When he sleeps after being awake, how does he understand that he will be the same what he was after waking up? The way in which man perceives both these sides, precisely with this, he finds and fathoms the greatness and supremacy of atma. A solemn person who understands the greatness of atma, he does not grieve—since pettiness is the cause for grief, for sorrow—there is no grief and sorrow in greatness—(4)

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**yena roopam rasam gandham shabdaan-sparshaansh-cha maithunaan. etey-naiva vijaanaati kimattrā parishishyate, etadwai-tat—(3)**

**yena**—through whom; **roopam**—to appearance; **rasam**—to taste; **gandham**—to smell; **shabdaan**—to sound; **cha**—and; **maithunaan**—to pleasures of lust; **eten**—from him; **eva**—alone; **vijaanaati**—perceives; **kim**—whatever (nothing at all); **attra**—here; **parishishyate**—is left, remains; **etad**—this very inspirer, motive force; **vai**—definitely; **tat**—is him (is brahm alone)—(3)

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

**swapnaantam jaagari-taantam chobhou yenaanupashyati. mahaantam vibhum-aatmaanam matwaa dheero na shochati—(4)**

**swapnaantam**—to the end of a dream (one end and the other, mystery); **jaagaritaantam**—to the end of awakened state; **cha**—and; **ubhou**—to both; **yena**—through whom; **anupashyati**—perceives; **mahaantam**—great; **vibhum**—pervasive; **aatmaanam**—to God; **matwaa**—understanding, knowing; **dheerah**—learned composed person; **na**—will not;

This soul relishes the taste of honey—sweet bliss. It is attracted towards sweetness. Bitterness is hidden behind the sweetness of worldly pleasures, the sweetness of brahm sweetens steadily, bit by bit. Whoever is in close proximity and recognises this character of jeevaatma, he is the master of his past and future, he does not suffer from remorse thereafter. In fact the real power is not of the organs of sense, but of atma—(5)

After relating about atma, let us comment on God—the universe was established due to self mortification, ascetic practice—penance. “Ritam cha satyam chaabheeddhattapasoadhya-jaayata”—the origin of ‘rit’—absolute law and ‘satya’—relative law was first by penance. Whenever any action has to be performed thereafter, the need for ‘tapa’ is inevitable. Nothing happens with ease without tapa—penance. Intense pious act is ‘tapa’, hence ‘tapa’ was the first in the formation of the universe; but that ‘brahm’—existed earlier than ‘tapa’, because he performed the pious act—‘kriyaa’—for establishing the universe, he performed ‘tapa’—penance. After ‘tapa’ when the universe came in existence through ‘absolute-law’—‘rit’ and ‘relative-law’—‘satya’, then at first there was a ‘gaseous state’; no living element could exist in that. After that came the ‘ignitious-state’; no living-element could exist in that as well. There after came the ‘aqueous-state’,—living element

**shochati**—grieve, be sorrowful—(4)

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते, एतद्वै तत् ॥ ५ ॥

**ya imam madhwadam veda aatmaanam jeeva-mantikaat. eeshaanam bhoota-bhavyasya-na tato vijugupsatey, etadwai tat—(5)**

**yah**—whoever; **imam**—this; **madhwadam** (madhu+adam)—who relishes sweetness, who experiences bliss; **veda**—knows; **aatmaanam jeevam**—to individual soul (jeeva-aatmaa); **antikaat**—from close quarter—well enough;

could exist in that.

From 'tapa' came the expansion of the inanimate world—the gaseous and ignitious world. Brahm existed earlier than tapa. When the process of evolution formed water then time was ripe for two growth of 'animate' world. Life could survive in water, but 'brahm' existed earlier than water where the basic life-principle could find its evolution. Hence, he existed earlier than both 'tapa' and 'water', it existed earlier than both inanimate—animate. He is hiding in a cavern along with the five elements. He is not settled far away—here, in front of us, whatever is visible with organs of sense—that is His retreat, he is seated hidden there, as if playing hide and seek with us, relishing our endeavour and effort. He has taken cover behind these five elements, though he is seated with them, these precesely are his retreat—whoever perceives as such exclaims, Oh, here he is—'etat vai tat'—(6)

Two factors exist in the world—'male' and 'female'. After describing brahm in the male form, we now talk of 'brahm'

**eeshaanam**—to God, master; **bhsot-bhavyasya**—of past and future; **no**—does not; **tatah**—after that; **vijugupsate**—suffers from remorse; **etat vai tat**—all this is that brahm for definite—(5)

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत, एतद्वै तत् ॥ ६ ॥

**yah poorvam tapaso jaata-madbhyah poorvam-ajaayata. guhaam pravishya tishthantam yo bhootebhir-vyapashyat, etatdwai tat**—(6)

**yah**—whoever; **poorvam**—first, before; **tapasah**—from tapa (intense pious act); **jaatam**—took birth; **adbhyah**—from waters; **poorvam**—first, before; **ajaayat**—was born, existed; **guhaam**—cavern, place to hide, wisdom or heart; **pravishya**—entering; **tishthantam**—to set in place, to exist; **yah**—who; **bhootebhih**—by means of basic life principle; **vyapashyat**—

in the female form. That brahm-energy of divinity is boundless, is equal to motherhood. It is revealed from 'praanaayaam'—(breadth control—yogic exercise). Praanaayaam is the best for engaging the senses with mind and mind with atma. Without praanaayaam the senses, like wicked horses run helter skelter. While doing Praanaayaam is a bond which binds the mind to atma. That goddess couses a den with these five elements and is seated in hiding. She has taken their cover, playing hide and seek with us yet she is seated before us. Whoever perceives of her hidden in the existent creation exclaims, Oh: here she is—etat vai sat—(7)

Just as fire exists in pieces of wood, it is not visible, and to reveal it is necessary to rub them—just as pregnancy of a pregnant is well protected, it is not visible but the pregnant's attention is always towards it; in the same manner alert people rub these five elements everyday to produce the praiseworthy

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looks; **etad vai tat**—all this is definitely only brahm—(6)

या प्राणेन संभवत्यदितिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत, एतद्वै तत् ॥ ७ ॥

**yaa praanen sambhavatya-ditir-devataa-mayee. guhaam pravishya tishthanteem yaa bhootebhir-vyajaayata etadwai tat—(7)**

**yaa**—which; **praaenen**—with vital breath, with breath-control; **sambhavati**—arises, originates; **aditih**—mother goddess, nature; **devtaamayee**—who has appearance of a deity (five elements—creation); **guhaam**—cover; mystery; **pravishya**—seated close; **tishthanteem**—stationary, existent; **yaa**—that which **bhootebhih**—by the elements; **vyajaayata**—is created, perceived known; **etad vai tat**—this alone is that (brahm)—(7)

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः । दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः, एतद्वै तत् ॥ ८ ॥

brahmaagni and are always reflecting over it. Such persons are 'havishmaan'—are above natural pleasures, are eager to give up all they possess. Whatever they possess, they consider it as 'havi'—offer to the sacrificial fire, whatever is in hand, they are ready to give up like 'havi', they do not cling to anything. Just as everything is offered in the sacrificial fire by saying 'swaahaa' in the same way they are eager to dedicate everything in the brahmaagni. They exclaim after deep thought—*etat vai tat*—that is 'brahm'—(8)

**aranyor-nihito jaata-vedaa garbha-iva subhrito garbhineebhih. dive-diva eedyo jaagrivadbdir-havishmadbhir-manushye-bhiragnish, etadwai tat**—(8)

**aranyo**—in two pieces of wood called 'aranee'; **nihitah**—hidden, kept, existent; **jaatvedaah**—fire; **garbhah**—pregnancy, conception; **iva**—like; **subhritah**—safe; **garbhineebhih**—from pregnant women; **diveydivey**—daily, everyday; **eedyah**—praise worthy; **jaagrivabhiih**—keeping awake, careful; **havishmadbhih**—eager to dedicate all (give away), rising above natural pleasures; **manushebhiih**—from men; **agnih**—(is) brahm wisdom personified; **etat vai tat**—this alone is he (brahm)—(8)

यतश्चौदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन, एतद्वै तत् ॥ ९ ॥

**yatashcha-udeti sooryo-astam yattra-cha gachchhati. tam devaah sarve-arpitaa-stadu naatyeti kashchana, etadwai tat**—(9)

**yatah**—from whom, from where; **cha**—and; **udeti**—rises; **sooryah**—the sun; **astam**—sets, to hide; **yattra**—where, from where; **cha**—and; **gachchhati**—proceeds, travels, passes; (**astam gachchhati**—hides); **tam**—to (in) that, **devaah**—divine god, scholar; **sarvey**—all; **arpitaah**—engrossed, immersed; **tam**—to that; **u**—with certainty; **na**—none; **atyeti**—crosses, to surpass; **kaschan**—anyone; **etat vai tat**—this precisely is

The greatest energy for us is the sun. Its rise is precisely due to him, its end is also in him alone. He creates it and he concludes it. The daily rising and setting of the sun is by him. All the gods bow to him—all are dedicated to him. No one is greater than him. He alone is—etat vai tat—brahm—(9)

The power that is working here is working there as well, that which is working there is working here as well. Go far and further anywhere in the world, his authority is established all over. That person who does not understand the unity of the world, who believes that a different power is working in different parts of the universe—who visualises such various

him (brahm)—(9)

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

yade-veha tada-muttra yada-muttra tadanviha. mrityoh-sa mrityu-maapnooti-ya iha naaneva pashyati—(10)

yad—that; eva—precisely; iha—here, in this universe; tad—precisely that; amutra—in the other world, outside creation; yat—that; amutra—in the other world, beyond visible creation; yat—that only; anu iha—exists here as well; mrityoh—from death; sah—he; mrityum—to death; aapnoti—meet with; yah—who; iha—in this (in this connection); naanaa—various kinds of (a sense of discord in restraining powers at both places); iva—manner; pashyati—looks, perceives—(10)

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaiva-idam-aaptavyam neha naanaasti kinchana. mrityoh-sa mrityum gachchhati yah iha naaneva pashyati—(11)

mansaa—with mind, contemplating, reflecting; eva—precisely; idam—this (mystery); aaptavyam—can be known, can be achieved; na iha naanaa asti—never, about this (in

notions—he follows in the footsteps of death—(10)

Through mind experience in that one factor takes place, not through the senses. The diversity seen through the senses is not real. The sight of unity is life, the sight of diversity is death. Whoever sights diversity, not unity—he follows in the footsteps mouth of death—(11) *(Brihad. 4-4-19)*

God is seated in the core of atma. How?—‘angushtha-maatra’, i.e. like a thumb! as a thumb surrounded in a fist. ‘Angushtha-maatra’ meaning as much as a thumb. How can God perfectly fit in atma? Whatever form we perceive God within atma—mind—it is as if we have held his thumb. This is exactly just like a child holding his father’s finger, thinking that he is holding his father—the entire father. He alone is the master of the past and future. There can be no after man perceives Him. After His perception there is no remorse. He is—etat vai tat—brahm—(12)

the existence of one factor) there are diverse forms, **kinchan**—some what; **mrityoh**—from death; **sah**—he; **mrityum**—to death; **gachchhati**—proceeds towards (is destroyed); **ya iha naanaa iva pashyati**—who perceives diversity in this—(11)

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते, एतद्वै तत् ॥ १२ ॥

**angushtha-maatrah purusho madhya aatmani tishthati. eeshaano bhoota-bhavyasya no-tato vijugupsate, etadwai tat**—(12)

**angushtha-maatra**—as much as a thumb; **purushah**—God; **madhye-aatmani**—within the individual soul, jeevaatmaa; **tishthati**—(permeable, all pervasive) is existent; **eeshaanah**—master; **bhoot-bavyasya**—of past and present (in all times); **na**—never; **tatah**—after that (after that knowledge); **vijugupsatey**—remorse comes; **etad**—precisely explained in this manner; **vai**—with certainty; **tad**—He is brahm—(12)

That very brahm is all pervasive—he exists everywhere. When he exists everywhere, then mere thumb or some perception about Him is like His entire perception. He is like a radiant flame—such a flame which has no smoke, no disorder. He is the master of the past and future. He exists, will exist and always exist. He precisely is—‘etat vai tat’—brahm—(13)

Just as rain water runs down in streams from high mountains in different segments—the same water flows in various streams; and people think that these waters are not one but several. Similarly observing various virtues of the

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः, एतद्वै तत् ॥ १३ ॥

**angushtha-maatrah purusho jyotirivaa-dhoomakah. eeshaano bhoota-bhavyasya sa-evaadya sa-u-shvahah etadwai tat—(13)**

**angushtha-maatrah**—as large as a thumb (existent in heart settled in jeeva); **purushah**—God; **jyotih**—light, fire; **iva**—like; **adhoomkah**—without smoke, lit; **eeshaanah**—master; **bhoothbavyasya**—of past and future; **sah**—he; **eva**—precisely; **adya**—today; **sah**—he; **u**—precisely; **shvahah**—(coming) day to come (free from the dignity of fate-death); **etad vai tad**—explained in this manner is brahm—(13)

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान्प्रथक् पश्यंस्तानवानुविधावति ॥ १४ ॥

**yatho-dakam durge-vrishtam parvateshu vidhaavati. evam dharmaan-prithak pashyan-staane-vaanu-vidhaavati—(14)**

**yathaa**—just as; **ud-kam**—(only one) water; **durgey**—in a difficult, inaccessible place; **vrishtam**—which has rained, showered; **parvateshu**—in the mountains; **vidhaavati**—in various ways (in the form of various streams) runs—flows; **evam**—similarly; **dharmaan**—(of atma) to properties, to the



senses, man understands thinks that there is no unity in the world—but diversity, and to find that diversity he runs after it—(14)

Just as pure water is poured in uncontaminated water, it remains pure, if poured in impure water, it remains contaminated; similarly if a clean upright atma unites with divine God then it becomes virtuous. If it unites with a corrupt world, it becomes imperfect. O Gautam! such is the course of atma—(15)

## FIFTH PART

*Description on the disposition of jeeva and brahm by yama-acharya*

That eternal—virtuous atma considers the body a place of dwelling which has two eyes, two ears, two nostrils, one

virtues; **prithak**—differently, separate; **pashyan**—finding, perceiving; **taan**—to them; **eva**—precisely; **anu**—after; **vidhaavati**—runs after, follows in various ways—(14)

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

**yathodakam shuddhe shuddham-aasiktam taadrigeva bhavati. evam muner-vijaanata aatmaa bhavati gautama**—(15)

**yathaa**—just as; **udkam**—water; **shuddhey**—in pure (water); **shuddham**—pure; **aasiktam**—poured; **taadrig**—in the same manner; **eva**—precisely; **bhavati**—happens; **evam**—in the same manner; **muneh**—who contemplates; **vijaanatah**—of a scholar; **atma**—jeevaatma, individual soul; **bhavati**—happens; **Gautam**—o Nachiketa born of Gautam lineage—(15)

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते, एतद्वै तत् ॥ १ ॥

**puram-ekaadash-dwaaram-ajasya-avakra-chetasah. anushthaaya na shochati vimukdashcha vimuchyate, etadwai tat**—(1)

mouth, one palate, one navel, one organ for relinquishing excreta and one for urinating—these eleven gates. Through these one can move not only towards outward worldly pleasures, as also towards within atma. With its religious ritual it does not fall in grief on this world, and when it exits the body, it is free from sorrow fore ever. 'Etat vai tat'—this precisely is the character of atma—(1)

Jeevaatmaa is 'hans', 'vasu', 'hotaa' and 'atithi'. The manner in which 'hans' (swan) lives in a pure and sacred place, similarly jeeva like 'hans' resides in virtuous brahm. Just 'vasu' dwells in celestial space similarly 'jeeva' like 'vasu' resides in the space of the heart. Just as 'hotaa' sits before the altar and

**puram**—to (in) a small city; **ekaadash-dwaaram**—eleven (organs of senses in the form of openings) gates (path to come and go) consisting of; **ajasya**—eternal; **avakrachetasah**—which has a simple (virtuous) mind (of atma); **amushthaay**—(of virtuous deeds) after performing rituals or contemplation of God; **no**—never; **shochati**—is in grief, is without of grief; **vimuktashcha**—free from body (after death); **vimuchyatey**—achieves salvation; **etad**—this (who finds the soul); **vai**—certainly; **tat**—is that brahm—(1)

हंसः शुचिषद्वसुन्तरिक्षसद्गोता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्वयोमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

**hansah shuchishad-vasu-antarikshasad-hotaa vedishad-atithi-durona-sat. nrishad-varasad-ritasad-vyomasadbajaa gojaa ritajaa adrijaa ritam-brihat**—(2)

**hansah**—(like a swan) wise (individual soul); **shuchishad**—who resides in a pure (place); **vasuh**—who resides and makes others stay; **antarikshasad**—who lives in space (mental canvas); **hotaa**—who performs havan of fire of knowledge; **vedishad**—who sits near the altar; **atithih**—guest (always active); **duronasad**—who resides in a home; **nrishad**—situated in the human body; **varsad**—who reside in a good place; **ritsad**—who stays in rit (truth); **vyomsad**—

performs fire-worship (agnihotra) similarly 'jeeva' like 'hataa' selects the three 'Naachiketagnis'. Just as a 'atithi'—guest does not consider an ashrams cottage as his own he stays like a guest and then proceeds, similarly 'jeeva' does not stay in this human body forever. That 'jeevaatma' which spends life thinking itself as 'hans, vasu, hataa and atithi'—continuously progresses. It resides in the human body, better than this, it resides in a fit—healthy body. Still better than that it resides in a virtuous body and more eminent than this, it resides in heavenly body (brahm). Small creatures are born in water, earth and waters in outer space and mountains. Just as in creatures there is a sequence of growth; high, higher and highest, similarly amongst human beings there is a growth sequence of 'nar'-deha, var-deha, rit-deha and vyom-deha. This great principle is functioning in the whole universe—(2)

(He who practices to live like a swan—'hans'—in life, just as a swan does not get wet inspite of remaining in it, for such a person it can be said that he resides in 'nar-deha'—human body, below this would be living like an animal. This is the stage of 'brahmcharya'—(asceticism, chastity). After this comes another stage where man leads a life like 'vasu'. Vasu is that constellation of stars which is said to be the abode of living creatures. Whoever lives like 'vasu', does not only settle but settles others as well, is caring towards others, he as if rests in a better body than human body; this is what is meant by 'var-deha'. This stage is 'grihasta'—house—holders abode.

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who sits in the sky (brahm); **gojaa**—who is born on earth; **ritjaa**—who is born in truth; **adrijaa**—who is born on a mountain; **ritam**—truth; **brihat**—great—(2)

**Note**—In this mantra—'hansah-shuchishad, vasuh-antrikshasad, hataa-vedishad, atithih-duronsad'—in these four twin words there is a clear glimpse of contradictory rhetoric which scrupulously wise readers can themselves fathom the indepth meaning.

The third stage is of 'hotaa'. In this stage man feels that his life is akin to 'havi'—oblation, offering to the Gods. He abandons everything and is devoted to God. This is 'rit-deha'. Rit means 'absolute truth'. He understands at this stage that worldly pleasure is not 'rit', 'brahm' is rit—absolute truth. This is the stage of 'vaanprastha'—abandoning of worldly things. Finally he lives like an atithi—a guest in the world. This fourth stage is called 'vyom-deha'. Vyom means lofty like the celestial space—who has nothing to own (keep). He rises very high. This stage is of 'Sanyas' (samyaas). Thus he who treats atma as a charioteer and the body as a chariot and body as a chariot and gets on with life as a journey of four ashrams (stages); he becomes a mahaan-atma from 'jynaan-atma and shaant-atma from mahaan-atma. In him only the three Naachiket-agnis are kindled. He alone understands the meaning of 'brahm-yajna'.)

People think that life is only 'praan'—vital air, but it is atma that pushes this 'praan' upwards and 'apaan'—foul air downwards. Between them exists that splendid 'jeevaatma'. All senses are devoted to it—(3)

When 'dehi'—soul—jeevaatma; housed in the body starts

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

**oordhwam praanam-unnayati-apaanam pratyag-asyati. madhye vaamanam-aaseenam vishve devaa upaasate—(3)**

**oordhwam**—upwards; **praanam**—to praan; **unnayati**—takes, lifts; **apaanam**—to apaan; **pratyag**—downwards; **asyati**—discards, takes out; **madhey**—in the middle (in the region of heart); **vaamnam**—splendid or subtle; **aaseenam**—seated; **vishve**—all; **devaah**—senses; **upaasatey**—are seated near, are in attendance to self benefits—(3)

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते, एतद्वै तत् ॥ ४ ॥

shifting, it starts leaving the body, then what remains in the body? Merely this remains—etat vai tat—that is 'atma'—(4)

There are two energies 'praan' and 'apaan' in the body. The purpose of 'praan' is anabolism and the purpose of 'apaan' is katabolism. No one lives from 'praan' and 'apaan'. There is some other energy that makes man exist—such energy on which these two depend—that is precisely atma—(5)

O Nachiketa: I am sharing with you a secret, great eternal mystery as to what is the state of atma after death—(6)

**asya vistram-samaanasya shareerasthasya dehinah. dehaat-vimuchya-maanasya kimattrā parishishyate, etadwai tat—(4)**

**asya**—this; **vistram-samaanasya**—(from the body) while being discharged, coming out; **shareerasthasya**—remaining in the body; **dehinah**—of atma, master of the body; **dehaat**—in the body; **vimuchya-maanasya**—while setting free; **kim**—what; **attrā**—in this body; **parishishyate**—is left, remains; **etat**—this; **vai**—precisely; **tad**—is that (atma)—(4)

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

**na praanena naapaanena martyo jeevati kashchana. itarena-tu jeevanti yasminnetaa-vupaashritou—(5)**

**no**—no one; **praanen**—with praan (with anabolic energy); **na**—none; **apaanena**—from apaan (from catabolic energy); **na**—not; **apaanena**—with apaan (with katabolic energy); **martyah**—mortal man; **jeevati**—is alive; **kashchan**—whoever; **itarena**—different (from them) from (jeevaatma); **tu**—however; **jeevanti**—live; **yasmin**—in which on whose support; **etou**—both these (praan and apaan); **upashritou**—depend, stay on support—(5)

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।

यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

As is the karma, as is the wisdom of whosoever, accordingly some take on a body in any 'jeev-yoni', form of existence or some move to stationary form of existence—(7)

After explaining the mystery related to 'jeevaatma', yamaacharya speaks about 'God'—who is awake amongst

**hanta-ta idam pravakshyaami guhyam brahm sanaatanam. yatha cha maranam praapya aatmaa bhavati goutama—(6)**

**hant**—o, now! **tey**—to you; **idam**—this; **pravakshyaami**—will tell; **guhyam**—very mysterious; **brahm**—to brahm, to knowledge; **sanaatanam**—eternal; **yathaa cha**—and just as; **marnam**—to death; **praapya**—reaching; **atma**—jeevaatma; **bhavati**—happens, plight (state); **Gautam**—o Nachiketa of Gautam family—(6)

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

**yonim-anye prapadyante shareeratwaaya dehinah. sthaanu-manye-anu-sanyanti yathaa-karma yathaa-shrutam—(7)**

**yonim**—form of existence, station fixed by birth; **anye**—someone; **prapadyante**—get; **shateeratwaay**—for holding the body; **dehinah**—jeevaatmaa holding the body; **sthaanum**—trees etc. to stationary form of existence; **anye**—others; **anusanyanti**—follow; **yathaa karma**—according to karmas; **yathaa shrutam**—according to wisdom gained—(7)

य एष सुप्तेशु जागर्ति कामं कामं पुरुषो निर्मिमाणः । तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते । तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन, एतद्वै तत् ॥ ८ ॥

**ya-eshu supteshu jaagarti kaamam kaamam purusho nir-mimaanah. tadeva shukram tad-brahma tadevaa-amritam-uchyate. tasmin-lokaah shrिताah sarve-tadunaatyeti kashchana, etadwai-tat—(8)**

**yah**—whoever; **eshah**—this; **supteshu**—on everyone

those asleep, and who creates everything each moment as it ought to be. He alone is 'shukra,—the ultimate light, he alone is 'brahm'—the ultimate being, he alone is called 'amrit'—immortal. All the cosmological regions are under his care. None is above Him. 'etat vai tat'—this alone is brahm—(8)

Just as fire exists inside every object but still it has fitted its character similar to each system, in the same manner the inner soul of all existent creation is one which is similar to each system everywhere—(9)

being a sleep; **jaagarti**—is awake; **kaamam**—according to will; **kaamam**—to means of experiencing pain or pleasure; **purushah**—God; **nirmimaanah**—is creating; **tad eva**—He alone; **shukram**—ultimate light; **tad**—he precisely; **brahm**—is brahm; **tad eva**—he only; **amritam**—is immortal; **uchyate**—is said; **tasmin**—in him (all pervasive brahm); **lokaah**—earth etc. worlds/regions; **shrutaah**—depend; **sarve**—all; **tad u**—to Him; **no**—cannot; **atyeti**—cross over, are greater than; **kashchan**—anyone; **etad**—this; **vai**—precisely; **tad**—he (is brahm)—(8)

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

**agnir-yathai-ko bhuvanam pravishto roopam roopam pratiroopo babhoova. ekas-tathaa sarva-bhootaanta-raatmaa roopam pratiroopo bahishcha**—(9)

**agnih**—fire; **yathaa**—just as; **ekah**—one; **bhuvanam**—(in) the object of the world; **pravishtah**—is present (in all); **roopam roopam**—of the identity of each perceptible world; **babhoova**—happened, happens; **ekah**—precisely one; **tatha**—similarly; **sarva-bhootaantaraatmaa**—extensive in all elements (animate-inanimate), God—the supreme being who pervades the inner self; **roopam roopam pratiroopah**—is similar to those elements (diffused in them); **bahih**—away (from that world); **cha**—and—(9)

Just as air exists in every object, but still it has fitted its character similar to system, in the same manner the inner soul of all existent creation is one which is similar to each system everywhere—(10)

The sun is the eye of the world. It is not affected from any flaw (defect) in our eyes. Brahm alone is the inner soul of entire existent creation. He exists everywhere. Just as the

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

vaayur-yathai-ko bhuvanam pravishto roopam roopam pratiroopo babhoova. ekas-tathaa sarva-bhootaanta-raatmaa roopam roopam pratiroopo bahishcha—(10)

vaayuh—air; yathaa ekah—just as only one; bhuvanam pravishtah—admitted in each existing object; roopam roopam pratiroopah babhoova—who has the character similar to those objects; ekah tathaa sarva-bhootaanta-raatma—similarly God exists in all existent creation; roopam roopam pratiroopah bahih cha—similar to the character of those elements (diffused in them) and yet away from them—(10)

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

soorya yathaa sarva-lokasya-chakshur-na lipyate chaakshu-shairvaa hya-doshaih. ekas-tathaa sarva-bhootaanta-raatmaa na lipyate loka-dukkhena baahya—(11)

sooryah—the sun; yathaa—just as; sarvalokasya—of all celestial bodies; chakshuh—source of light; na—never; lipyate—is affected; chakshushaih—about eyes; originated by eyes; baahya-doshaih—from outward defects; ekah—one, unique; tathaa—similarly; sarva bhootaanta raatma—(brahm) all pervading in all creation; lipyate—is affected; lokdukkhena—from the sorrow of living beings; baahyah—



sun is unaffected by any defect of the eye, similarly brahm is unaffected from the distress of existent universe—(11)

The universe is not un-restrained, it seems under control of someone. He is the only power that controls, He is the controller of universe. He is the inner soul of all existence. He is the creator of various forms out of a similar form. His abode is within the atma, he pervades within atma. Meditative people perceive brahm with in atma, they find perpetual contentment, not others—(12)

He is the only eternal amongst eternal, He is the only (that brahm) is beyond, is separate—(11)

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

**eko-vashee sarva-bhootaanta-raatmaa ekam roopam bahudhaa yah karoti. tamaatmastham ye-anupashyanti dheeraah-teshaam sukham shaashvatam netaresham—(12)**

**ekah**—one; **vashee**—who keeps all under control, ruler of all; **sarva bhootaanta raatma**—extensive in all creation, the supreme being; **ekam**—one; **roopam**—to shape; **ekam roopam**—(be instrumental) to eternal causal form nature; **bahudhaa**—with various means, of various kinds, of many appearance; **yah**—who; **karoti**—performs; **tam**—to him; **atmastham**—within atma (spread); **ye**—who; **anupashyanti**—who perceive in depth, know; **dheeraah**—patient learned; **teshaam**—to them only; **sukham**—pleasure, bliss; **shaashvatam**—that which is continuous (endless); **na**—not; **itareshaam**—to others (to ignorants)—(12)

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

**nityo-nityaanaam chetanash-chetanaam-eko bahoonaam yo-vidadhaati kaamaan. tamaat-mastham ye-anupashyanti dheeraah-teshaam shaantih shaashvati netareshaam—(13)**

alert one amongst alerts, He is one amongst many—desires and aspirations of the world are also his creation. His abode is within the atma. Meditative people who can perceive Him, find perpetual peace, not others—(13)

That brahm cannot be expressed, one cannot say that here he is. But if anything can be said is whatever is said earlier. How can we know him ? He is somewhat appears to be known to all. Yes, sometimes there is a special inkling about Him—(14)

What can be our inkling about Him? He is so evident

**nitya**—always, eternal; **anityaataam**—in transient objects; **chetanah**—alert diligent, preceptor; **chetanaanaam**—of the rational (atmas); **ekah**—one; **bahunaam**—of many; **yah**—who; **vidadhaati**—accomplishes (completes); **kaamaan**—of desires, stock of experience of pleasure and pain; **tam aatmasthan ye anupashyanti dheeraah**—to those patient learned people who perceive that (brahm) is present in jeevaatma; **teshaam shaantih shaashvatee na itareshaam**—only they achieve permanent peace, not to other ignorants—(13)

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

**tade-tad-iti manyante-anirdeshyam paramam sukham. katham-nu tad-vi jaaneeyaam kimu-bhaati vibhaati vaa**—(14)

**tad**—they; **etad**—this, to Him; **iti**—like this; **manyante**—understand, know; **anirdeshyam**—who cannot be pointed out; **paramam**—ultimate, best; **sukham**—comfort; **katham nu**—in what way; **tad**—to Him; **vijaaneeyaam**—perceive; **kim u**—what; **bhaati**—illuminates; **vibhaati**—specially radiant; **vaa**—or—(14)

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

that the splendour of the sun fades away. There, the moon and stars become devoid of light, lightening is dull in front of His brightness, then what to talk of fire! with His splendour, the sun, moon, stars, lightening and fire provide light, they emit light because of His radiance—(15)

## SIXTH PART

*Description of 'atma' and 'brahm' by Yamaacharya*

This body of man is transcient from the time immemorial (ashvatthya—a=not, shvah—tomorrow, stha—prmanent, lasting). It is today, it is not tomorrow. It is a tree hanging

**na-tattra sooryo bhaati na-chandra-taarakam nemaa vidyuto bhaanti kuto-ayam-agnih. tameva bhaantam-anubhaati sarvam tasya bhaasaa sarva-midam vibhaati—(15)**

**no**—neither; **tattra**—there; **sooryah**—sun; **bhaati**—shines; **na**—nor; **chandra taarakam**—the moon and stars; **na**—nor; **imaah**—these; **vidyutah**—lightnings; **bhaanti**—shine; **kutah**—how, why; **ayam**—this; **agnih**—fire; **tam**—of His (to Him); **eva**—only; **bhaantam**—on shining; **anubhaati**—lights on His splendour; **sarvam**—everything; **tasya**—of that (brahm); **bhaasaa**—with radiance, with splendour; **sarvam**—all; **idam**—this; **vibhaati**—illuminates—(15)

ऊर्ध्वमूलोऽवाक्शाख एवोऽश्वत्थः सनातनः । तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ॥ तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन, एतद्वै तत् ॥ १ ॥

**oordhwa-moolo-avaakshaakha evo-ashvatthah sanaatanah. tadeva-shukram tad-brahm tad-eva-amrita-muchyate. tasmin-lokaah shrिताah sarve tadu naatyeti kashchana, etad-vai-tat—(1)**

**oordhvamoolah**—whose roots are upwards; **avaakshaakhaah**—whose branches are downwards; **eshah**—this; **ashvatthah**—pipal tree, in reality which will not remain

upside down. If a man is hung upside down then the matted hair of the head are like roots and hands and legs spread like branches of a tree. Why do you wander in this body, understand this body as inanimate of a tree—real existence is not this but He. He alone is 'shukra, brahm, amrit'. All cosmological regions rely on him. None is greater than Him. This is—'etat vai tat'—brahm—(1)

This universe has not just appeared casually, it has emerged from somewhere. There is a display of dynamism in it. Progress of life in the body, material progress in the world—all this dynamism is due to praan—life. Without life—force this body and universe, both are inert, inanimate. 'Praan' itself does not activate, it is activated by someone. Some

tomorrow (a+shvah+sthah=that which will not remain tomorrow—transcient); **sanaatanah**—(in causal natural form) which is eternal; **tad**—he; **brahm**—brahm; **tad-eva**—precisely He; **amritam**—immortal; **uchyate**—is said; **tasmin**—in Him; **lokaah**—all the worlds; **shrutaah**—depend; **sarve**—all; **tad u**—to Him; **na**—never; **etyeti**—step over, is greater than; **kashchan**—anyone; **etad**—this description; **vai**—definitely; **tad**—He is (brahm)—(1)

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम्।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

yadidam kincha jagat-sarvam praana-ejati nihsritam. mahad-bhayam vajra-mudyatam-ya etad-vidura-amritaaste bhavanti—(2)

yad—that; idam—this; kinch—whatever; jagat—universe; sarvam—all; praaney—life-force, in life giving energy (brahm) or; praanah—life-force; ejati—trembles, moves; nihsritam—emerging, born; mahad—great, overpowering; bhayam—fearsome; vajram—fearsome like thunderbolt, restraining, restrictive; udyatam—is standing above; ye—those who; etad—to this (brahm like a thunderbolt); viduh—

fearsome power with thunder bolt is after this 'praan'. Thus those who perceive brahm in this form, they become immortal—(2)

Only from His fright—the fire blazes, only with his fear—the sun blazes. Indra, Vaayu function due to his scare. Mrityu—death is in panic because of Him—(3)

Before giving up the body—in this birth—if He is perceived, in that case afterwards when a new creation appears at the

perceive; **amritaah**—immortal; **tey**—they; **bhavanti**—become—(2)

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

**bhayaad-asya-agnis-tapati bhayaat-tapati sooryah. bhayaat-indrashcha vaayushcha mrityur-dhaavati panchamah**—(3)

**bhayad**—out of fear; **asya**—from Him; **agnih**—fire; **tapati**—is flamed, is lighted; **bhayaat**—from fear; **tapati**—burns, is radiant; **sooryah**—sun; **bhayaat**—out of fear; **indrah**—indra, the individual soul; **cha**—and; **vaayuh**—air, praan—life—basis of life; **cha**—and; **mrityuh**—death, catastrophe; **dhaavati**—runs, completes own work; **panchamah**—fifth—(3)

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्त्रसः ।

ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

**iha cheda-shakat boddhum praak-shareerasya visrasah. tatah sargeshu lokeshu shareeratwaaya kalpate**—(4)

**iha**—in this (birth); **ched**—if; **ashakat**—succeed; **boddhum**—for purpose of knowing (brahm); **praak**—firstly; **shareerasya**—of the body; **vistrasah**—free from; (shareerasya vistrasah praak—perior to being free from the body—death); **tatah**—after that; **sargeshu**—successful in creating universe; **lokeshu**—in regions like earth etc.; (**sargeshu lokeshu**—the

outset, only then jeevaatma maintains a body, not earlier, or maintains a body in heaven not in this—(4)

(Kena. 2-5; Brihad. 4-4-14)

Brahm is sighted in 'aatm-lok, pitri-lok, gandharv-lok and brahm-lok'. Within the atma, i.e. in 'aatm-lok' He is sighted as if one looks at ones reflection in a mirror. 'Pitri-lok' is the world of our eminent-aged-elders. In 'pitri-lok', i.e. with the help of our eminent elders He is sighted as if one looks at something in a dream. 'Gandharv-lok' is the world of the learned. In 'gandharv-lok', that is with the support of intellectuals He is sighted just as an object is visible in various patterns in a wave of water. Brahm-lok is the world of people used to meditation and contemplation. In brahm-lok i.e. with the assistance intellectual of people, brahm is sighted just as one recognises sunshine from shade, he perceives the universe

celestial regions after catastrophe—as a result is not born in the present creation and enjoys the pleasure of immortality till next creation); **shareeratwaay**—for the purpose of holding the body; **kalpate**—is competent or capable—(4)

यथादर्शं तथात्मनि यथा स्वप्ने तथा पितृलोके ।

यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

**yathaa-darshe tathaatmani yathaa-swapne tathaa pitriloke. yathaapsu pareeva dadrishe tathaa gandharva-loke chhaayaa-tapayoriva-brahm-loke—(5)**

**yathaa**—just as; **aadarshe**—in a mirror; **tathaa**—in the same manner; **aatmani**—in (our) atma; **yathaa**—just as; **swapne**—in a dream; **tathaa**—similarly; **pitriloke**—in the world of eminent aged elders; **yathaa**—just as; **apsu**—in waters; **iva**—like; **pari dadrishe**—(all around distinct) is visible; **tathaa**—in the same way; **gandharvaloke**—in a team of skilled persons good at giving discourse—eloquent in speech; **chhaayaa+aatapayoh**—(looking or appearing clear, distinct) of shade and sunshine; **iva**—like; **brahmlokey**—in proximity to God, or in the company of virtuous, learned

and brahm (the supreme spirit—God) like the sunlight and shade very clearly and distinctly—(5)

Atma is not born, the senses appear separately from atma. The senses rise and decline, not atma. Therefore, whoever understands that senses are not atma, senses are separate from atma, that calm and solemn man is not overwhelmed by sorrow—(6)

The mind is superior to senses, wisdom is superior to mind, the great spirit is superior to wisdom, from great spirit, reflective people—(5)

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।

पृथुगुत्पद्यमानानां मत्या धीरो न शोचति ॥ ६ ॥

**indriyaanaam prithag-bhaavam-udayaastamayou cha yat. prithak-utpadya-maanaanaam matwaa dheero na shochati—(6)**

**indriyaanaam**—of organs of sense (of mere body); **prithagbhaavam**—distinct from alert atma (separate entity); **uday+astamayou**—(of this body) rise and decline—to growth and decay; **cha**—and; **yat**—who; **prithak**—separate; **utpadya maanaanaam**—those taking place; **matwaa**—understanding; **dheerah**—learned and calm person; **na shochati**—does not grieve—is free from sorrow—(6)

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

**indriyebhyah param mano manasah sattva-muttamam. satwaat-adhi mahaan-aatmaa mahato-avyakta-muttamam—(7)**

**indriyebhyah**—with senses, with mortal body; **param**—excellent, best, superior; **manah**—(of man) mind; **manasah**—from mind; **sattwam**—wisdom or good quality; **sattvaat**—from wisdom; **adhi**—more superior; **mahaan**—great spirit; **aatma**—constantly active; (aatma mahaan—constantly-active—great spirit); **mahtah**—from great spirit (the very first

the unknown, meaning nature—is superior—(7)

Purusha, that is 'brahm' is superior to the imperceptible, He is pervasive, is without gender. This creature is free from sorrow with His perception and attains immortality—(8)

His form does not settle for the eyes to see. The eye wants to set on His appearance, but the moment it sets it is not His semblance. The eye while set on Him do not stay fixed, hands while coming upto do not grasp. Wise people

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disorder of nature); **avyaktam**—fundamental purpose—nature; **uttamam**—is best—(7)

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।

यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

**avyaktaat-tu parah purusho vyaapako-alinga eva cha. yam- jyaatwaa muchyate janturam-ritatwam-cha gachchhati**—(8)

**avyaktaat**—from imperceptible (unknown) nature; **tu**—in fact; **parah**—superior; **purushah**—brahm; **vyaapakah**—pervasive in (animate soul and inanimate nature); **alingah**—without cause, eternal, unknowable; indescribable; **eva**—precisely; **cha**—and; **yam**—to whom; **jyaatwaa**—knowing, visible in person; **muchyate**—(from the cycle of birth and death) is free; **jantuh**—jeevaatma that finds birth; **amritatwam**—to status of immortality, to salvation; **cha**—and; **gachchhati**—gets—(8)

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

हृदा मनीषी मनसाऽभिवर्त्तते य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

**na sandrishe tishthati roopa-masya na-chakshushaa pashyati kashcha-nainam. hridaa maneeshee mansaa-abhikripto ya-etad-vidu-amritaaste bhavanti**—(9)

**no**—unable; **sandrishe**—to see; **tishthati**—exists; **roopam**—perceptible by the senses, identity; **asya**—of him (brahm); **na**—not; **chakshushaa**—with eyes, with senses as a means of knowledge; **pashyati**—looks, understands; **kashchan-**



are able to grasp him with heart and soul, not with eyes and hands. Those who understand this become immortal—(9)

When the five organs of sense are steady with the mind, do not go astray, are still, and the mind unites with absolute wisdom, that state is called 'param-gati'—merging of soul with the ultimate—(10)

The calm aptitude of the senses is called 'Yoga'—'Yogashchitta-vritti-nirodhah'. Whose sense become calm,

anyone; **enam**—to this purusha (brahm); **hridaa**—with heart (loving devotion); **maneeshi**—a learned who restrains the mind; **mansaa**—with mind (reflective power); **abhikriptah**—capable, endowed with; **ye**—whoever; **etad**—to this; **viduh**—understand; **amritaah**—immortal; **tey**—they; **bhavanti**—become—(9)

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

yadaa panchaav-tishthante jyaanaani manasaa sah. buddhishcha na vicheshtati taam-aahuh paramaam gatim—(10)

yadaa—when; **panch**—five; **avatishtante**—becomes steady (without playfulness), checked; **jyaanaani**—senses as means of knowledge; **mansaa**—with mind; **sah**—alongwith; **buddhih**—wisdom; **cha**—and; **na vicheshtati**—becomes motionless, absolute, (without effort); **taam**—that; **aahuh**—is called; **parmaam**—most eminent; **gatim**—state, (of man) status—(10)

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

taam-yogam-iti manyante sthiraam-indriya-dhaaranaam. apramattas-tadaa bhavati yogo-hi prabhavaapya-you—(11)

**taam**—to that highest state—merging of the soul with the ultimate; **yogam**—yoga, checking state of mind declared by

he is devoid of lust, becomes careful—becomes prudent. the purpose of yoga is ‘prabhav’—origin, growth and ‘apyay’—loss. The growth of auspicious concepts (sanskars) is called ‘prabhav’ and the loss of inauspicious concepts is called ‘apyay’—(11)

He cannot be found with speech, mind and eyes. ‘Asti iti’—He is —apart from this how can He be found—(12)

‘He is’ or ‘He is not’—carrying out a fundamental appraisal of both—‘asti iti’—He is—declaring as such, He can

shastras; **iti**—this; **manyante**—accept, understand; **sthiraam**—stable, unmoved; **indriya-dhaaranaam**—to the senses being stable, not restless; **apramattah**—devoid of lust, cautious; **tadaa**—then; **bhavati**—happens; **yogah**—yoga; **hi**—because; **prabhav+ apyayou**—is growth and ruin (loss)—(11)

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

**naiva-vaachaa na-manasaa praaptum shakyo na-chakshushaa. asteeti bruvato-anyattra katham tad-upalabhyate**—(12)

**na eva**—neither; **vaa chaa**—with speech, sermon; **na**—nor; **manasaa**—with mind; **praaptum shakyah**—can be found; **na**—nor; **chakshushaa**—with eye; **asti**—is; **iti**—this; **bruvatah**—(from) who says; **anyatra**—apart from, (distinct); (asti iti bruvatah anyatra—he is brahm—apart from this theistic perception); **katham**—how; **tad**—He; **uplabhyate**—can be found—(12)

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

**asti-iti-eva-upalabdhavyah-tattva-bhaavena chobhayoh. asti-eva-upalabdhasya tattva-bhaavah praseedati**—(13)

**asti iti eva**—(that brahm) is this alone (theistic wisdom); **uplabdhavyah**—should be attained ( the power of God

be perceived. Whoever has perceived him as—‘asti’—He is—his fundamental appraisal is correct—(13)

When desires quit a man’s heart, then the mortal becomes immortal and here alone, in this birth, he finds brahm—(14)

When the anxieties in a man’s mind break, then ‘martya’—mortal turns to ‘amrit’—immortal, this mortal then

should be felt); **tattva bhaavena**—with fundamental appraisal, with knowledge of real identity; **cha**—and; **ubhayoh**—of both (Brahm is and Brahm is not, these both); **asti iti eva uplabdhhasya**—of precisely that philosopher who has understood he is brahm; **tattvabhaavah**—appraisal, evaluation; **praseedati**—is clean and pure, is fruitful—(13)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

**yadaa sarve pramuchyante kaamaa ye-asya hridi shritaah. atha martyo-mrito bhavati-attra brahm samash-nute**—(14)

**yadaa**—when; **sarvey**—all; **pramuchyante**—are free; **kaamaah**—desires, three strong desires; **ye**—which; **asya**—in his; **hridi**—in heart; **shrtaah**—are present; **atha**—after this; **martyah**—mortal man; **amritah**—immortal; **bhavati**—finds; **attra**—in this state; **brahm**—to brahm; **samashnute**—finds, relishes the bliss of brahm—(14)

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्योऽमृतो भवत्येदावद्ध्यनुशासनम् ॥ १५ ॥

**yadaa sarve prabhidyante hridaya-syeha granthayah. atha martyo-amrito bhavati-etaavad-anushaasanam**—(15)

**yadaa**—when; **sarve**—all; **prabhidyante**—subside; **hridayasya**—of the mind; **iha**—in such (state), in this birth; **granthayah**—of anxiety (perplexity, confusion); **atha**—then; **martyah amritah bhavati**—mortal man becomes free from

becomes eternal—this is the preaching of shastras—(15)

The heart has one hundred and one veins, one of them goes towards cerebrum—the head. At the time of death, the atma which exits the body from that nerve upwards, achieves release from rebirth—immortality—rest of the other nerves serve the purpose of common people at the time of death. The praan—soul of the one who is dedicated to God exit from the head, white of others through other routes—(16)

(Prashna 3-6, 7; Chhaa. 8,6; Brihadaa. 4-2-3)

Atma is in the heart of living beings, within that atma is 'purusha'—brahm—seated hidden, He is the inner spirit of atma. He is a mere size of a thumb, as if it were merely the thumb of brahm. Just as one is caught by the thumb and

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rebirth, immortal; **etaavad**—as much; **he**—only; **anushaasanam**—is preaching of the shastras—(15)

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विश्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

**shatam chaikaa-cha hridayasya naadyas-taasaam moordhaan-abhi-nihsrिता-ekaa. tayordhwa-maayan-amritattva-meti vishwang-anyaa utkramane bhavanti**—(16).

**shatam, cha ekaa**—hundred and one; **hridayasya**—of heart; **naadyah**—veins (are); **taasaam**—amongst them; **moordhaanam**—of head, skull-brain; **abhi**—towards; **nihsritaa**—emerges and goes; **ekaa**—one (named sushumnaa); **tayaa**—from that (sushumnaa vein); **oordhwam**—upwards; **aayan**—advancing (atma); **amritatvam**—to immortality; **eti**—achieves; **vishvang**—the one with various destiny; **anyaah**—other (one hundred veins); **utkramane**—on the exit of atma from body, in time of death; **bhavanti**—happen to be—(16)

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः । तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण । तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

drawn out, in the same way brahm, hidden in our inner retreat is pulled out, which is exactly similar to a streak of grass being pulled out from under tall grass. That alone is 'shukra'—virtue, enlightenment; that alone is 'amrit'—immortal—(17)

The counsel of mrityu to Nachiketa on the knowledge and total method in yoga-made Nachiketa unite with brahm and virtuous and free from death. Anyone whosoever desires

**angushtha-maatrah purusho-antaraatmaa sadaa janaanaam hridaye sannivishtah. tam swaachcha-reeraat-pravrihena-munjaa-diveshikaam dhairyena. tam vidyaat-shukram-amritam tam-vidyaat-shukram amritam iti—(17)**

**angushtamaatrah**—(existing in heart of the size of a thumb), who is the size of a thumb; **purushah**—God; **antaraatmaa**—who is with in the atma; **sadaa**—always; **janaanaam**—of mortal men; **hridaye**—in the heart; **sannivishtah**—is seated, is present; **tam**—to that God; **swaat**—ones own; **shareerat**—from body; **pravrihet**—(with reflection—meditation) pull out. (make explicit); **munjaad**—from grass; **iva**—like; **isheekaam**—to streak of grass; **dhairyena**—with patience, with constant effort; **tam**—to him; **vidyaat**—perceive; **shukram**—pure, rediant form; **amritam**—immortal; **tam vidyaat shukram amritam iti**—may perceive that virtuous—enlightened divine God. (repeated to signify conclusion of the literary work)—(17)

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।  
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

**mrityu-proktaam nachiketo-atha labdhwaa vidyaam-etaam yog-vidhim cha kritsnam. brahm-praapto virajo-abhoot-vimrityu-ranyo-api-evam yo vidadhyaa-aatmeva—(18)**

**mrityu-proktaam**—as counselled by mrityu; **nachiketa**—Nachiketa; **atha**—after this; **labdhwaa**—having received; **vidyaam**—knowledge; **etaam**—this; **yoga-vidhim**—to techniques of yoga; **cha**—and; **kritsnam**—total; **brahm-**

to ascertain this spiritual knowledge will become similar to Nachiketa—(18)

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**praaptah**—having found brahm; **virajah**—pure, innocent, free from passion; **abhoot**—becomes; **vimrityuh**—free from birth-death; **anyah**—any other, **api**—also; **evam**—like this; **yah**—whoever; **vid**—desires to—ascertain; **adhyaatmam**—regarding the subject of atma and God; **eva**—precisely, definitely—(18)